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THE

UNITY OF THE CHURCH

EXPLAINED.

THE

ENGLISH SCHISM

AND

SEVERAL HERESIES

EXAMINED.

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HOLYOKE, MASS.

1859.

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THE AUTHOR'S PREFACE.

"O ye sons of man, how long will you be dull of heart? Why do you love vanity and seek after lying?"—Psalm iv. 3.

Protestants! you have separated yourselves, by your nefarious Schism, from the unity of Christendom; but why do you persist in the separation, regardless of the admonition of God to live in the Catholic peace? It being written, Ps. xxi. 18, They have parted my garment amongst them, and upon my vesture they cast lots; why should you become dividers of the Lord's tunic, woven with charity from above, which even the crucifiers of Christ did not divide? Why would you divide the great linen sheet (Acts, x. 11) let down by the four corners, perhaps the four gospels, from heaven? You are deaf to the divine saying, Ps. ii. 7, "The Lord hath said to me: Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession." Ps. xxi. 28. All the ends of the earth shall remember, and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in his sight: the kingdom is the Lord's; and he shall have dominion over the nations: Ps. xlix. The God of gods, the Lord hath spoken: and he hath called the earth from the rising of the sun to the going down thereof, out of Sion the loveliness of his beauty. If you choose not to understand the Psalmist, hear the Lord himself speaking by his own mouth in the gospel, Luke, xxiv. 46, "It behoved that all things that were written of Christ in the law, and prophets, and psalms, be fulfilled; and that penance and remission of sins should be preached in his name to all nations, beginning at Jerusalem."

You see that heavenly prophesy fulfilled to the very letter in these days: the Holy Catholic Church, although she is resisted and persecuted at all times by the demon and the world, spreads from the rising of the sun to the going down thereof, preaching penance and remission of sins in the name of Christ to all nations; she brings into the Fold from year to year the learned philosopher, and mighty nations, without the temporal sword or any worldly appliances; the talents, ardor, and zeal of her missionaries being fresh and vigorous as it had been in the Apostolical ages. Whilst, on the other hand, the Protestant sects could set up no claim to the divine promises; they have all started into existence within the last three centuries; and, like the Titans of old, as soon as they sprung out of the earth they begun to split and fight with one another, and soon after, they died and disappeared; not a particle of their first principle remains, but the shadow and the name. What is Protestancy at the present time in England and these States, with all its wealth and profane oratory, but a broken, withered, lifeless branch?

Protestants! why separate yourselves from the Fold of Christ? Perhaps you are not satisfied with the immoral lives of some Catholics; as if there be no beam to be plucked out of your own eyes; as if all your women be pure as angels, and your men bright as amber. But supposing that you are the wheat in God's field, and these immoral Catholics the tares; why not take the admonition of Christ Jesus, and tolerate the tares until harvest, when the angels of the Lord will come to separate the chaff from the wheat, rather than make the separation yourselves before the appointed time—rather than remain outside the Ark, to be lost in the universal deluge of infidelity?

Remember how dear you are to God; what mighty price he has paid for your redemption. Ps. xxi. 17: "They have dug my hands and feet: they have numbered all my bones, and they have looked and stared upon me." Protestants! shall the blood of Christ be shed, in regard to you, in vain? will you not regain the heavenly Ark which alone can save you from the flood that now rages and threatens to wash away poor mortals into the pit below? Many are now-a-days so

involved in worldly cares and money pursuits, that they neglect solid reading and the affairs of eternity, which the generality of secular writers turn to their own account: they take good care to treat only of light and frivolous subjects, calculated to meet the public taste, and thus they betray God, and the public whom they affect to enlighten. But I take a different course; I strive to open the people's eyes upon the awful precipice to which they are running, with full confidence in their good sense and honesty, that they will not be angry with me for telling the truth. I could not bring myself to say unto them, *Peace, peace*, when there is no peace; having before my eyes the divine prophesy, Isa. v. 20: "Wo to you, that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter." It has been always my impression that flatterers and parasites are the most dangerous enemies poor mortals could have: they are puffed up by them with pride and conceit, and made to forget the Author of their being and endowments.

JER. O'CALLAGHAN.

Holyoke, Massachusetts,
Feast of St. Michael the Archangel, 1859.

THE UNITY OF THE CHURCH EXPLAINED.

CHAPTER I.

UNITY OF THE CHURCH.

St. Cyprian, De Unitate Ecclesiæ, saith: "The Lord saith to Peter, Matt. xvi., *Thou art Peter, and upon this rock I shall build my church.* Upon one he builds the church; and although he bestows, after his resurrection, equal power upon all the apostles, saying, John, xx., As the Father sent me, I also send you: receive ye the Holy Ghost; however, that he might render the unity manifest, he settled by his own authority the origin of the unity in one. The other apostles were certainly furnished with an equal share of honor and power with Peter. But the origin comes from the unity, to show that the Church is one: which one Church the Holy Ghost, also, in the Canticle of Canticles, vi. 8, declares in the person of the Lord, saying: *One is my dove, my perfect one is but one. She is the only one of her mother.* This unity of the church whosoever holds not, does he imagine that he holds the faith? Whoever opposes and resists the Church, does he think that he is in the Church? The blessed apostle Paul teaches the same thing, and sets forth the mystery of the

unity: he saith, Ephes. iv. 3, *One body and one spirit, in one hope of your calling. One Lord, one faith, one baptism, one God.* Which unity we bishops, especially, who rule in the church, should firmly hold and maintain: that we may show that the episcopate is one and indivisible. Let none of us delude with falsehood the brotherhood: let none with perfidious prevarication corrupt the true faith. The episcopate is one, of which a part is held in full by each. The church is also one, which widely spreads with increasing fecundity through the multitude. Whilst the rays of the sun are many, the light is one; and the limbs of the tree are numerous, the strength founded upon the firm root is one. When several streams flow from the one fountain, it would appear from the great outpouring that there is a numerosity; unity is, however, had at the source. If you sever a ray from the sun, the unity suffers no division of the light. From the tree cut off a branch; being cut off, it cannot germinate. From the fountain detach a stream; being separated, it dries up. Thus the church of the Lord, a luminous body, sends forth its rays through the universe; the light, however, everywhere diffused, is one: the unity of the body remains unbroken: she dispatches her branches, loaded with rich fruits, in all directions: she discharges her overflowing streams into the whole world. However, the head is one, the fountain is one, and the mother is one, prolific in successive offspring. From her womb we are born; from her suck we are fed; from her spirit we are animated. The Spouse of Christ could not be guilty of adultery: she is chaste and unviolated; she knows but one house; she guards with modest chastity the holiness of one bed-chamber."

There are, besides, the clearest proofs from both Testaments, the writings of the Holy Fathers, and from the definitions of the sacred Councils, that Christ our Lord

hath founded the Holy Catholic Church, that the gates of hell shall never prevail against her ; that she is the pillar and ground of truth ; and that whosoever is out of her communion, even if he should distribute all his goods to feed the poor, and if he should deliver his body to be burned, it profiteth him nothing. But as the Church is not, but *Schism* and *Heresy*, my present subject, I shall say no more about her, but shall proceed to the discussion of them.

SCHISM.

Pope Pelagius saith : "Schism, which is a Greek word, signifies a split. But in unity a split cannot be. Wherefore the persons communicate not with the unity who communicate with schismatics. They made for themselves parties, and separating themselves from that which is one, they have not the Spirit. To them all it has happened that because they are not one in the unity ; that, as they would be in a faction ; that, as they have not the Spirit, they cannot have the sacrifice of the body of Christ. But the question at present is not whether we ought to tolerate the wicked ones, but whether we ought to hold communion with schismatics. If they, though being full of self-conceit and abiding within their mother's bosom, seek the truth, they should not be separated until the truth be made clear to them by reasoning. But when they sever themselves from the universal Church, every Catholic may safely desert that sect with which he knows the universal Church, founded upon Apostolic Sees, communicates not. What schism particularly is, St. Augustin declares, saying : 'The man who rashly believes contrary to the authority of the Churches worthy of the epistolary correspondence of the Apostolical See, cannot free himself from the dreadful crime of schism.'" *Quoted in the Decretals*, xxiv., *Quest.* 1, *Chap.* 34.

HERESY.

St. Jerome, Comment. on Titus, iii., saith: "There is this difference between schism and heresy, that schism by reason of the episcopal dissension, and heresy by its false doctrine, equally separates from the Church."

He saith, *Comment. on Gal.* v.: "Heresy is called in the Greek from election, because each person chooses for himself that doctrine which he likes best. Wherefore, whosoever understands the Scriptures contrary to the sense of the Holy Ghost, by whom they were written, can, though he secedes not from the Church, be called a heretic."

St. Augustin, de Utilitate Credendi, Chap. 1, saith: "He is a heretic who for the sake of some temporal interest, especially of his own glory and dignity, either broaches or follows false and novel opinions; but the man who gives ear to such people is misled by some semblance of truth and piety."

He saith, *Epist.* 162: "The apostle, on Tit. iii., writes: A man that is a heretic, *after the first and second admonition, avoid, knowing that he that is such an one is subverted and sinneth, being condemned by his own judgment.* But they who with no pertinacity defend their opinion, which they engendered not through self-presumption, but which they imbibed from their deluded and erroneous parents, but who with caution and solicitude seek the truth, and who are, when they find it, open to conviction, must not, by any means, be ranked with heretics." Here a serious difficulty arises, which must be removed before we advance. St. Augustin in the first proposition saith: "that the man who broaches or follows false and erroneous opinions is a heretic; but in the second he saith: that the persons who with no pertinacity defend their opinion, however false and perverse, especially if they broach it

not through presumption, but imbibed it from their teachers, and if they cautiously seek the truth, and be open to conviction, must not be called heretics." Here lies the difficulty: the holy Father would appear, to the light reader, to deny in the second what he teaches in the first proposition. But in order to see his consistency, the school distinction of *material* and *formal* heresies must be kept in view. An error in the faith revealed is called material, but an error in the faith revealed, and defined by the Church, is styled formal heresy. For example: the divinity of Christ Jesus had been the faith of Christendom ever since the apostolical age, being preserved in the Church by the constant and universal tradition; but it had not been formally defined by the Church prior to the Council of Nice, in 325; nor would it, perhaps, be then defined had not Arius blasphemously impugned it. Firm faith in the Incarnation, Death, and Resurrection of the Son of God was equally essential unto salvation previous and subsequent to the Great Council, with this only difference, that the doubter in the mystery subsequent to the formal definition by the Council would, in addition to the want of faith, *without which it is impossible to please God*, incur the terrific crime of disobedience to the Church. *He that hears not the Church, let him be to thee as the heathen and publican.* It is manifest from the sacred text upon which St. Augustin comments—*A man that is an heretic after the first and second admonition, avoid, knowing that he who is such an one, is subverted, sinneth, and is self-condemned*—that the unbeliever, no matter whether he lost the faith through the pravity of his own heart, or the false teaching of his parents or pastors, is perverted and in the state of perdition, but his society need not be shunned by the faithful, until he is, after the regular admonitions, formally excommunicated.

Christ Jesus saith, John, x. 16, And other sheep I have that are not of this fold; them also I must

bring, and they shall hear my voice, and there shall be one fold and one Shepherd. Nay, the whole course of the Redeemer's mission from heaven tends to bring the lost sheep, to call the whole human race into one faith and one fold, under one Shepherd. Why offer himself a sacrifice for them on the cross, or why send his beloved apostles to carry, at the risk of their lives, the light of the gospel to all nations, if these nations could be justified by the law of nature?

St. Augustin, De Fide ad Petrum, Chap. xxx., saith: "Hold thou most firmly and by no means doubt, that, excepting those persons who are baptized in their blood for the name of Christ, no man shall receive eternal life who is not here converted by faith and penance from his sins and by the Sacrament of faith and penance, that is, by baptism, liberated; and for adults it is certainly necessary, both to do penance for their evil deeds, and to hold the Catholic faith according to the rule of truth, and to receive the Sacrament of baptism; but for infants, who cannot of themselves believe nor perform penance for the sin which they originally contract, the Sacrament of faith which is holy baptism suffices unto salvation, as long as they are under the years of reason."

Chap. xxxvii. "Hold thou most firmly and you shall by no means doubt, that every person baptised outside the Catholic Church cannot become a partaker of eternal life, if he is not before the end of his life received into and incorporated with the Catholic Church. Because, as the apostle, 1 Cor. xiii., saith: If I should have all faith, and should know all mysteries, and have not charity, I am nothing: for we read that in the days of the deluge none could be saved outside the ark."

Chap. xxxix. "Hold thou most firmly and thou shalt by no means doubt, that the heretic and schismatic baptised in the name of the Father, and of the Son, and

of the Holy Ghost, if he be not taken into the Catholic Church, though he make abundant alms, and even if he pour out his blood for the name of Christ, cannot at all be saved. For neither baptism or alms, however abund ant, nor even death endured for the name of Christ, can avail unto salvation for any man who holds not the unity of the Catholic Church, as long as the heretical or schismatical pravity which leads unto death abides in him."

The foregoing sentence against the poor Protestants, who have only followed the doctrine and principles of their parents and teachers, may appear to some persons cruel and uncharitable ; but let them remember that it was not originally dictated nor written by me ; that it is the embodiment of the doctrine of the Testaments, the constant and universal faith of the Church of Christ. Remember, also, that no custom however old and general, nor patrons however numerous and respectable, justifies a deviation from the divine law. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled : Matt. v. 18. And again : What if some of them have not believed, shall their unbelief make the faith of God without effect? God forbid. Rom. iii. 3. And again : Thou in the beginning, O Lord, didst found the earth, and the works of thy hands are the heavens : they shall perish, but thou shalt continue : and they shall grow old as a garment. And as a vesture shalt thou change them : and they shall be changed ; but thou art the self-same, and thy years shall not fail : Heb. i. 10. Wherefore I do not fear the blame or censure of the people concerned, for having unfolded the law of God and called their attention toward the impending danger ; for having, in short, told them the truth.

Now comes under our consideration the English schism, a disastrous event for the souls of Englishmen :

it detached them from the law and Church of God, and gave to each person liberty to construe the Bible his own way, to think and to act as he will. My authorities for so saying are not private historians, but the very Acts of Parliament copied from the Statute Book which no man can doubt or gainsay. From them it will be made manifest that the Protestant religion originated not from any error or supposed defect in the old Catholic religion ; nay, that Henry VIII., who effected the schism, was strenuous during his life for the preservation among his people, of the Catholic faith of Christendom ; the same Statutes make it evident, also, that no saints or devotees, nor any person remarkable for piety and equity, but the infamous characters, libertines, adulterers, perjurers, and church-robbers, were agents and abettors in the drama.

It is well known to every reader of history that England was brought into the Catholic Church from heathenism by Pope Gregory the Great, and by St Augustin and his companions, in the year 596, and that she continued in communion with the See or Church of Rome, and in the profession of the Roman Catholic religion, down to the time of *Henry* VIII. 1553.

He was seventeen years married to the virtuous and irreproachable Queen Catherine of Arragon, and then took it into his head to discharge her and marry a younger dame called Anne Boleyn, who was said by some respectable historians to have been even his own daughter. He solicited a dispensation from the Pope to divorce his lawful wife, which was refused, because it is written, Matt. xix., *What God hath joined together, let not man put asunder.* Hereupon Henry became furious and resolved that his brutal lust should be gratified : he cut off all communion with the See of Rome—made himself supreme head of the English Church, in spiritual as in temporal matters ; becoming therefore, to all intents and purposes,

a schismatic, although he continued, until the hour of his death, as we will by-and-by see, to maintain within his realm the Catholic religion of christendom. He had often burned at the same stake Catholics and heretics; those for denying his spiritual supremacy, and these for the Catholic Seven Sacraments or any one dogma of the Catholic faith; so that nobody knew during his reign what creed or religion he should, consistently with the will and caprice of the king, hold. In separating himself and his kingdom from the head of the Church, he laid the foundation of that irreligious chaos which broke out in his own days, and which continues to increase without intermission amongst the Protestants from that day to this.

He succeeded his father, *Henry* VII., in the year 1509, to a great and prosperous kingdom, a full treasury, a happy and contented people, whom he soon brought to misery and confusion. We shall, by-and-by, see that civil liberty—that is, the rightful enjoyment of men's lives and property—fell by the same tyrannical hands that suppressed the Pope's supremacy. But whence our civil liberty? Whence came those laws which Lord Coke calls the "birth-rights" of Englishmen, and which each of the States of America declare in their Constitutions to be the birth-right of the people thereof? Whence came the laws of England—are they of Protestant origin? Did Protestants establish the three courts and the twelve judges, the trial by jury, to which England owes a large portion of her fame and greatness? It was not a gift from Scotchmen, nor Dutchmen, nor Hessians, nor from Lutherans, Calvinists, nor Huguenots, but was the work of our own brave and wise English Catholic ancestors; and Chief-Justice Abbott is the heir, in an unbroken line of succession, to that Bench which was erected by Alfred, who was at the very same time most zealously

engaged in the founding of churches and monasteries.

If Protestants, however, still insist that the Pope's supremacy and its companions produced ignorance, superstition, and slavery, let them act the part of sincere, honest, and consistent men; let them knock down or blow up the cathedrals, colleges, and the old churches; let them sweep away the three courts, the twelve judges, the circuits, and the jury-boxes; let them demolish all that we inherit from those whose religion they so unrelentingly persecute, and whose memory they affect so heartily to despise; let them demolish all this, and they shall have left, *all their own*, the capacious jails and penitentiaries; the stock-exchange; the hot, and ancle and knee-swelling and lung-swelling cotton factories; the whiskered standing army and its splendid barracks; the parson-captains, parson-lieutenants, parson-ensigns, and parson-justices; the poor-rates and pauper-houses, and, by no means forgetting that blessing which is peculiarly, and doubly, and gloriously Protestant, the NATIONAL DEBT. Ah! people of England, how you have been deceived!

The work of blood was now begun, and it proceeded with steady pace. All who refused to take the oath of supremacy—that is to say, all who refused to become apostates—were considered and treated as traitors, and made to suffer death, accompanied with every possible cruelty and indignity. As a specimen case, let us take the treatment of John Houghton, Prior of the Charterhouse in London, which was then a convent of Carthusian monks. This Prior, for having refused to take the oath, which, observe, he could not take without committing perjury, was dragged to Tyburn. He was scarcely suspended when the rope was cut and he fell alive on the ground: his clothes were then stripped off; his bowels were ripped up; his heart and entrails were torn from

his body and flung into a fire ; his head was cut from his body ; the body was divided into four quarters and par-boiled ; the quarters were then subdivided and hung up in different parts of the city, and one arm was nailed to the wall, over the entrance into his monastery ! By such means was the Protestant religion introduced into England. How different from the means by which the Catholic religion had been introduced by Pope Gregory and St. Augustin !" *Cobbett's Hist., par.* 97, and onwards.

Now I solicit the reader's serious attention to the following Acts of Parliament, which I have not borrowed, at second-hand from any private author, but copied from the English Statute-Book.

CHAPTER II.

ENGLISH SCHISM.

"*The thing called the Reformation was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of English and Irish blood.*"—*Cobbett's Hist. Reform. par.* 449.

The Act of Parliament by which the English Schism was fomented.

"25 *Henry VIII., Chap.* 19, *An.* 1533,* 'Whereas the King's humble and obedient subjects the Clergy of this realm of England, have not only acknowledged according to the truth that the Convocations of the same Clergy is, always hath been, and ought to be assembled only by the King's Writ, but also submitting themselves to the King's Majesty, have promised *Verbo sacerdotis*, that they will never from thenceforth presume to attempt, allege, claim or put in use or enact, promulgate or execute any new Canons, Constitutions or Ordinance Provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the King's most Royal Assent and License may to them be had, to make, promulgate and execute the same ; and that his Majesty do give the most Royal Assent and Authority in that behalf. And whereas divers Constitutions, Ordinances and Canons Provincial or Synodical, which heretofore have been enacted, and be thought not only to be much prejudicial to the King's Prerogative Royal, and repugnant to the laws and Statutes of this Realm, but also overmuch onerous to his

* Which reads, *The 25th year of the reign of Henry VIII.*

Highness and his Subjects ; the said Clergy hath most humbly besought the King's Highness, that the said Constitutions and Canons may be committed to the examination and judgment of his Highness and of two and thirty persons of the King's Subjects, whereof sixteen to be of the upper and nether House of the Parliament of the Temporality, and the sixteen to be of the Clergy of this Realm ; and all the said two and thirty persons to be chosen and appointed by the King's Majesty ; and that such of the said Constitutions and Canons as shall be thought and determined by the said two and thirty persons, or the more part of them, worthy to be abrogated and annulled, shall be abolete, and made of no value accordingly ; and such other of the same Constitutions and Canons, as by the said two and thirty, or the more part of them, shall be approved to stand with the Laws of God, and consonant to the Laws of this Realm, shall stand in their full strength and power, the King's most Royal Assent first had and obtained to the same ; Be it therefore enacted by Authority of this house of Parliament according to the said submission and Petition of the said Clergy, that they ne any of them from henceforth shall presume to attempt, allege, claim or put in use any Constitutions or Ordinances Provincial or Synodical, or any other Canons ; nor shall enact, promulgate or execute any such Canons, Constitutions, or Ordinances Provincial by whatsoever name or names they may be called, in their Convocations in time coming (which always shall be assembled by authority of the King's Writ) unless the same Clergy may have the King's most Royal Assent and License to make, promulgate and execute such Canons, Constitutions or Ordinances Provincial or Synodical upon pain of every one of said Clergy doing contrary to this Act and being thereof convict, to suffer Imprisonment, and make Fine at the King's Will.

"And forasmuch as such Canons, Constitutions, and Ordinances as heretofore have been made by the Clergy of this Realm, cannot now at the Session of this present Parliament, by reason of shortness of time, be viewed, examined and determined by the King's Highness, and thirty-two persons to be chosen and appointed according to the Petition of the said Clergy in Form above rehearsed: Be it therefore enacted by the authority aforesaid, that the King's Highness shall have power and authority to nominate and assign at his pleasure, the said wo and thirty persons of his Subjects, whereof sixteen o be of said Clergy, and sixteen of the Temporalty of the Upper and Nether House of the Parliament; and if any of the said two and thirty persons so chosen shall happen to die before their full determination, then his Highness to nominate other from time to time of the said two Houses of Parliament to supply the number of the said two and thirty, and that the same two and thirty, by his Highness so to be named, shall have power and authority to view, search and examine the said Canons, Constitutions, and Ordinances Provincial or Synodical heretofore made, and such of them as the King's Highness, and the said two and thirty, or the more part of them, shall deem and adjudge worthy to be continued, kept and obeyed, shall be from thenceforth kept, obeyed and executed within this Realm, so that the King's most Royal Assent under his Great Seal be first had to the same; and the residue of the said Canons, Constitutions and Ordinances Provincial, which the King's Highness and the said two and thirty persons or the more part of them, shall not approve or deem and judge worthy to be abolete, abrogate and made frustrate, shall from thenceforth be void and of none effect, and never be put in execution within this Realm. Provided always, That no Canons, Constitutions or Ordinances

shall be made or put in execution within this Realm by the authority of the Convocation of the Clergy which shall be contrarient or repugnant to the King's Prerogative Royal, or the Customs, Laws, or Statutes of this Realm; anything contained in this act to the contrary hereof notwithstanding.

"And be it further enacted by authority aforesaid, That from the Feast of Easter which shall be in the year of our Lord God 1534, no manner of appeals, shall be had, provoked or made out of this Realm or out of any of the King's Dominions, to the Bishop of Rome nor to the See of Rome, in any causes or matters happening to be in Convention, and having their commencement and beginning in any of the Courts within this Realm, or within any of the King's Dominions, what nature, condition or quality soever they be of; but that all manner of Appeals, what nature or condition soever they be of, or what Cause or Matter soever they concern, shall be made or had by the parties grieved, or having cause of Appeal, after such manner, form and condition as is limited for Appeals to be had and prosecuted within this Realm in causes of Matrimony, Tythes, Oblations and Obventions, by a Statute thereof made and established sithen the beginning of this present Parliament, and according to the form and effect of the said Estatute; any Usage, Custom, Prescription or anything or things to the contrary hereof notwithstanding.

"And for lack of justice at, or in any of the Courts of the Archbishops of this Realm or in any the King's Dominions, it shall be lawful to the Parties grieved to Appeal to the King's Majesty in the King's Court of Chancery; and that upon every such Appeal, a Commission shall be directed under the Great Seal to such persons as shall be named by the King's Highness, his Heirs or Successors, like as in case of Appeal from the Admi-

ral's Court, to hear and definitely determine such Appeals, and the causes concerning the same. Which Commissioners, so by the King's Highness, his Heirs or successors to be named or appointed, shall have full power and authority to hear and definitely determine every such appeal, with the causes and all their circumstances concerning the same ; and that such judgment and sentence as the said Commissioners shall make and decree, in and upon any such Appeal, shall be good and effectual, and also definitive ; and no further Appeals to be had or made from the said Commissioners for the same.

"And if any person or persons at any time after the said Feast of Easter, provoke or sue any manner of Appeals what nature or condition soever they be of, to the said Bishop of *Rome*, or to the See of *Rome*, or do procure or execute any manner of Process from the See of *Rome*, or by authority thereof, to the derogation, or let of the due execution of this Act, or contrary to the same, that then every such person or persons so doing, their aiders, counselors and abettors shall incur and run into the dangers, pains and penalties contained and limited in the Act of Provision and *Præmunire* made 16th year of *Richard* II. against such as sue to the Court of Rome against the King's Crown and Prerogative Royal."

Remark.—England was brought into the fold of Christ by St. Augustin and his companions about the year five hundred and ninety-six, and might continue therein till the end of time, had not Henry VIII. taken it into his head to divorce his lawful wife and cohabit with another, for which he was first admonished and then excommunicated, March 23, 1533, by Pope Clement VII. Every good shepherd would do the same in similar circumstance : he reproves, entreats and reprimands in all patience and doctrine, but if the sinner continue obstinate,

he separates him, lest the contagion spread. Whilst the people are corrected, shall the Rulers have liberty to set the law of God and public decency at defiance? Henry's brutal lust went ahead, his anger knew no bounds. By the Act just recited he severed himself and the kingdom from the Church, and made himself head of the Church of England; decreeing the penalties of præmunire against all persons who would correspond with the Pope or impugn his own headship. The Redeemer shed his blood and sent his apostles to call all nations into one fold; but Harry and his servile Parliament scatter them again. The English and Scotch, with a few honorable exceptions, sold the religion and conformed to Henry's Church, whilst the Irish in general remained faithful to the religion of Christ Jesus. All persons desirous for a true and faithful picture of this public and disastrous event, would do well to procure Cobbett's History of the Reformation, together with his Legacies, the one to the Parsons, and the other to the Laborers. He who was a Protestant and member of Parliament, drew his narrative from public and well known facts, and authentic documents, and made his publications in London before the eyes of the Government.

Whereas several persons are puzzled about the import of the Act Præmunire levelled against the opponents of his will, I insert its description from *Sir Edw. Coke*, 1 *Instit.* 129: "From conviction the defendant shall be out of the king's protection; and his lands, tenements, goods and chattels shall be confiscated to the king, and his body shall remain in prison during the king's pleasure. The man thus attainted may be slain by another with impunity." Thus was England detached, not willingly but by pains and penalties, not by any apostle or saint, but by a brutal tyrant, from the fold of Christ.

"25 *Henry VIII. Chap.* 21, decrees additional penal-

ties against all manner of correspondence with Rome; and in the 19*th Section* speaks thus: 'Provided always, that this Act, nor any thing or things therein contained, shall be hereafter interpreted or expounded that your Grace, your Nobles, and Subjects intend by the same to decline or vary from the Congregation of Christ's Church in any things concerning the very Articles of the *Catholic faith* of Christendom, or in any things declared by holy Scripture and the Word of God necessary for you and their Salvation, but only to make an Ordinance by Policies necessary and convenient to *repress vice* and for good conservation of this Realm in peace, unity, and tranquility, from *ravin* and *spoil*, insuing much the ancient customs of this Realm in that behalf; and minding to seek for any relief, succors or remedies for any worldly things and human Laws, in the cause of necessity, but within this Realm at the hands of your Highness, your Heirs and Successors, Kings of this Realm which have, and ought to have, an Imperial power and authority in the same, and not be obliged in any worldly causes to any other Superior.' "

From the above Act, to say nothing of his book in defence of the seven Sacraments against Luther, or of his famous Law of Six Articles (to be seen hereafter) it is evident that Harry was for preserving the Catholic faith of Christendom; and that he pretended only to conserve the Realm in peace, unity, and tranquility from spoil and ravin. As the wolf preserves the sheep and lambs, so did Harry preserve the convents, churches and monasteries, and the poor men's hospitals from spoil and ravin. However, had he foreseen that the total destruction of the Catholic religion would result from his schism, it is probable that he would not have gone as far as he did, and that there would have been no Reformation.

The two Acts that were passed the same year—the one entitled *An Act for the non-payment of First Fruits to the Bishop of Rome;* and the other, *The Act concerning Peter's Pence and Dispensations*—were, undoubtedly, baits for catching the people, but the dupes soon learned that Harry excelled in spoil and ravin and church plundering.

THE KING'S GRACE TO BE SUPREME HEAD OF THE CHURCH.

"26 *Henry VIII. Chap.* 1, *An.* 1534. "Albeit the King's Majesty justly and rightfully is and ought to be the Supreme Head of the Church of England, and so is recognised by the Clergy of this Realm in their Convocations, yet nevertheless, for corroboration and confirmation thereof, and for increase of Virtue in Christ's Religion within the Realm of England, and to repress and extirp all errors, heresies and other enormities and abuses heretofore used in the same: Be it enacted by the authority of this present Parliament, that the King our Sovereign Lord, his Heirs and successors, Kings of this Realm, shall be taken, accepted and reputed the only Supreme Head in earth of the Church of England, called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the Imperial Crown of this Realm, as well the Title and style thereof, as all Honors, Dignities, Preeminences, Jurisdictions, privileges, authorities, immunities, profits, and commodities to the said Dignity of Supreme Head of the same Church belonging and appertaining; and that our said Sovereign Lord, his Heirs, and Successors, Kings of this Realm, shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, re-

strained or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's Religion, and for the conservation of peace, unity and tranquility of this Realm ; any usage, custom, foreign Laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.' "

Remark.—The Headship now bestowed upon that brutal king is traced to no sacred authority, but to the recognition of the clergy in their convocation, but "they consented with great reluctance," saith *Lord Herbert. Life of Henry* VIII., *page* 273. Could they refuse whilst the tyrant held the Præmunire over their heads ?

Chap. 3. *The Bill for giving the First Fruits, with the yearly Pensions, to the King.*

"Forasmuch as it is and of every duty ought to be, the natural inclination of all good people, like most faithful, loving, and obedient subjects sincerely and willingly to desire to provide, not only for the Public Weal of their native country, but also for the supportation, maintenance and defence of the Royal Estate of their most dread, benign, and gracious Sovereign Lord, upon whom, and in whom dependeth all their joy and wealth, in whom also is united and knit so princely a heart and courage mixed with mercy, wisdom and justice, and also natural affection joined to the same, as by the great, inestimable and benevolent arguments thereof, being most bountifully, largely, and many times, shewed, ministered and approved towards his loving and obedient subjects, hath well appeared, which requireth a like correspondence of gratitude to be considered, according to their most bounden duties; Wherefore his said humble and obedient Subjects, as well the Lords Spiritual and Temporal, as the Commons in his present Parliament assembled, calling to their remembrance not only the manifold and innu-

merable benefits daily administered by his Highness to them all, and to the residue of all other his subjects of this Realm . . . . . do therefore desire and most humbly pray, that for the more surety of continuance and augmentation of his Highness Royal Estate, being not only now recognized the only Supreme Head in Earth, next, and immediately under God, of the Church of England, but also their most assured and undoubted natural Sovereign liege Lord and King . . . Be it therefore ordained and enacted . . . . .

" 'That the King's Highness, his Heirs and successors, Kings of this Realm, shall have and enjoy from time to time to endure for ever, of every such person or persons which at any time after the first of January next coming shall be nominated, elected, presented, prefected, or collated, to have any Archbishoprick, Bishoprick, Abbacy, Monastery, College, Hospital, Prebend, Benefice, Office, or Promotion spiritual within this Realm, of what name, nature, or quality soever they be, or to whose foundation, patronage or gifts soever they belong, the First Fruits, Revenues, and profits for one year of every such Archbishoprick, Bishoprick, &c. And that every person or persons nominated or elected to the said Archbishoprick, Bishopricks, &c. before any actual or real possession or meddling with the profits of any such Archbishoprick, Bishoprick, &c. shall satisfy, content and pay or compound or agree to pay to the King's use, at reasonable days, upon good Sureties, the First Fruits and Profits for one year.'

" The 3*d Section* of the Act appoints Commissioners to search for the value of Benefices throughout the Realm, and to compound for the First Fruits; the 4th points out the mode of giving Certificates for the payment of the First Fruits; the 5th decrees the forfeiture of double the value of the First Fruits as a penalty against any man who would enter upon his Spiritual benefice before com-

position; the 6th provides that all First Fruits payable to other persons shall cease, and be paid to the King; the 8th exempts removeable priors from the payment of the First Fruits; the 9th gives, besides the First Fruits, to the King, the tenth or tythe of all the benefices Spiritual and Temporal within the Realm; and provides that the said tenth or annual rent be yearly paid to the King, his Heirs, and Successors, for ever."

From such tyrannical Acts coming in rapid succession, we easily conceive what was the terror, horror, and indignation of all persons not partakers in the spoil; and that there was all manner of abuse justly heaped upon the tyrant—hence an Act was passed the same year which is entitled—

"*Chap.* 13. *An Act whereby Offences be made High Treason, and taking away all sanctuaries for all manner of High Treasons.*

"After the preamble the Act says: 'Be it therefore enacted . . . That if any person or persons do maliciously wish, will, or desire, by words or writing, or by craft, imagine, invent, practice, or attempt any bodily harm to be done, or committed to the King's most Royal Person, the Queen, or their Heirs apparent, or to deprive them, or any of them of their dignity, title or name of their Estates, or slanderously and maliciously publish, or pronounce by express writing or words, that the King our Sovereign Lord should be *heretick*, *schismatick*, *tyrant*, *infidel*, or usurper of the Crown, &c.,' that then every such person or persons so offending in any of the premises; their aiders, counsellors, consenters, and abettors being thereof lawfully convict according to the laws and customs of this Realm, shall be adjudged *traitors*, and shall suffer the penalty of death and other penalties as is limited in cases of High Treason.'

Remark that the internal acts of the mind—"to wish, will, desire or imagine" that they would or could at any future time be released from his iron yoke was made High Treason; and so was to call him by word or in writing a heretick, schismatick, Infidel, or Usurper, made High Treason punishable with death. None but a bloody tyrant would attempt to take cognizance of the internal thoughts of the mind, or punish people with death for calling him heretick, schismatick or Infidel. Can any man after this imagine that the Separation from Rome, the Headship of Harry, or his plunderings, were the free-will actions of the Clergy or the Laity of England?

By 27 *Henry VIII. Cap.* 20, *an.* 1535, "The King being Supreme Head, under God, of the Church of England, willing the spiritual rights and duties of that Church to be preserved, contained and maintained, hath ordained and enacted by the authority of this present Parliament that all his Subjects in *England*, *Ireland*, *Wales*, and *Calais*, shall yield and pay their tythes, offerings and other duties of Holy Church." The Act then goes on to point out the penalties to be inflicted on the defaulters. Now we come to the spoilation of the Religious houses. An Act was passed in that year entitled:

Chap. 28. *All Monasteries given to the King, which have not lands above two hundred pounds by the year.*

"'Forasmuch as manifest synne, vicious, carnal and abominable living is dayly used and committed commonly in such little and small Abbies, Priories and other Religious houses of Monks, Canons, and Nuns, where the congregation of such Religious persons is under the number of twelve persons, whereby the Governors of such religious houses and Convents spoyle, destroy, consume and utterly waste, as well their Churches, Monas-

teries, Priories, farms, granges, tenements, as the ornaments of their Churches, and their goods and Chattels, to the high displeasure of Almighty God, slander of good religion, and to the great infamy of the King's Highness and the Realm, if redress should not be had thereof. And albeit that many continual visitations hath been heretofore had, by the space of two hundred years and more, for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet nevertheless little or none amendment is hitherto had, but their vicious living shamelessly increaseth and augmenteth, and by a cursed custom so rooted and infected, that a great multitude of the Religious persons in such houses do rather choose to rove abroad in apostacy than to conform themselves to the observation of good religion; so that without such houses be utterly suppressed, and the religious persons therein committed to great and honorable Monasteries of religion in this Realm, where they may be compelled to live religiously for the reformation of their lives, the same else be no redress nor reformation in that behalf. In consideration whereof, the King's most Royal Majesty, being supreme Head of the Church of *England*, and considering also that diverse and great solemn Monasteries of this Realm, wherein (thanks be to God) religion is right well kept and observed, be destitute of their full complement of Religious persons, hath by the same authority of this present Parliament finally resolved that his Majesty, his Heirs, and successors shall have and enjoy for ever, all and singular such Monasteries, Priories, and other Religious House of Monks, Canons and Nuns, what order or name soever they be of, which have not in lands, tenements, rents, or tythes, above the clear yearly value of two hundred pounds.'

What glaring hypocisy, and open contempt of every

Law, human and Divine, is here presented to our view! Manifest sin, vicious and carnal living practised in all the minor Houses throughout the Kingdom; they wasted their lands and tenements and Church ornaments, to the offence of God and man. Therefore let their inmates be hurled into the Great Monasteries, where, thanks be to God, religion was pure, well kept and preserved; and let the King, and his Successors, for ever, have and enjoy their property. Why not let the Great Monasteries take that property, as they were incumbered with the culprits?

There was no heresy or false doctrine imputed to them, but merely manifest synne, and vicious and carnal living.*

Supposing, for argument sake, that they were manifest sinners and vicious livers, is the property of all such sinners to be forfeited to the Crown? If the property of all manifest sinners and carnal livers be not to be forfeited, why seize, without hearing them in their own defence, upon the property of Religious persons, and hurl them pennyless into other Houses that might have no room or means to receive them? When Harry deputed Commissioners to investigate and report the manner of living in the fated Houses, they, knowing that his object was plunder, reported what would please him. That vicious living increaseth and augmenteth, and that by a cursed and deep-rooted custom a great many religious persons in the small houses roved abroad and apostatized, rather than conform to their religious Observances.

All Religious Houses in the Kingdom that had not an income of £200, and in which the inmates amounted not to twelve, were vicious and worthy to be suppressed; but all houses above that income and number of persons were free from the infection; £200 and twelve persons was the standard to distinguish the virtuous from the vicious Monasteries.

31 *Henry VIII.*, *Chap.* 9, *An.* 1539. *An Act authorizing the King's Highness to make Bishops by his Letters Patent.*

"Whereas the King's Highness had ere now made himself Head of the Church, and as the Statute just recited contains not one word more than the two lines that are given, it is to be presumed that he made Bishops by his Letters Patent just as unceremoniously as he created the civil and military officers, by a single act of his will. 'Let such an one be our Bishop,' and he was, to all intents and purposes, and without any manner of consecration, or religious ceremonies, a bishop. And whereas the Protestant law-established Church of England inherits Old Harry's Headship and Prelacy, but no other; and whereas Harry and his Prelates, his aiders and abettors were excommunicated, as already observed, by the Pope, upon what principle can the modern Protestant Clergy, at home or abroad, claim any connection with the Apostles, or with the Church of Christ? Their consecrations and ordinations are but profane and sacrilegious imitation of Christian rites, like the monkey's mimickry of human actions."

31 *Henry VIII.*, *Chap.* 13, *An.* 1539. *An Act for the dissolution of Monasteries and Abbies in general.*

"By this Act were all the lands and houses and other properties of all sorts that appertain to the aforesaid suppressed Religious Houses confirmed to the King and his successors. The 3*d Section* of the Statute runs thus: 'And it is further enacted by the authority aforesaid, That not only all the late Monasteries, Abbacies, Priories, Nunneries, Colleges, Hospitals, Houses of Friars, but all other Religious Houses, &c., with all their properties and possessions, shall be deemed and adjudged by the authority of this present Parliament, in the very actual and real

seisin and possession of the King our Sovereign, his Heirs and Successors for ever.'

"Notwithstanding the testimony borne four years before to the integrity and purity of the great monasteries, this act sweeps them all, as well as the small ones, away, and gives their property to the king and his successors for ever. *Baker, p.* 410, relates 'that 645 Monasteries, 90 Colleges, 110 Hospitals, and 2374 Chanteries and free Chapels were plundered and confiscated. The Members of both Houses of Parliament knew full well, when they passed these Acts, that the tyrant himself could not use all that plunder; that he would and should share it with them. Indeed the English and Irish and Scotch Aristocracy riot to this day on the estates and foundations that had been made by the piety of Antiquity for the orphans and widows; for the sick and the aged and for the Religious. Previous to Old Harry's days the rich men, believing in the merit of good works, fed, clothed, and housed the indigent poor; but subsequent to him the infidels clear away the poor from their estates and cover them with sheep or oxen. Then the Christians had charity that loveth not her own but the things that belong to Christ. Now the accursed infidels love self and mammon, having banished the love of God and man from their nasty souls.'"

31 *Henry VIII., Chap.* 14, *an.* 1539. *An Act for abolishing of Diversity of Opinions in certain Articles concerning Christian Religion.*

"Behold the famous Law of SIX ARTICLES, by which all the oppugners of Transubstantiation, Communion in one kind, Celibacy of the Clergy, Vows of Chastity, Private Mass, and Auricular Confession, were declared hereticks. 'The denial of the first Article, that is, the Real Presence, subjected the offender to death by

fire, and to the same forfeitures as in cases of Treason.' *Hume, Chap.* 31. 'To preach openly against the last five Articles was punished with death, without the benefit of Clergy; but to declare or publish an opinion against them in any manner whatever, was attended with forfeiture of goods and chattels for life, and of spiritual promotion, together with imprisonment at the King's pleasure, for the first offence; and for the second, to the punishment of death as a felon without the privilege of sanctuary.' *Hale, Pleas of the Crown, p.* 402.

"34 and 35 *Henry VIII., Chap.* 1, *an.* 1542–3. 'Recourse must be had to the *Catholick* and *Apostolick Church* for the Decision of controversies; and therefore all Books of the Old and New Testament in *English*, being of *Tindal's* false translation or comprising any matter of Christian Religion, Articles of the faith, or holy Scripture, contrary to the doctrines set forth sithence *Ann. Dom.* 1540, or to be set forth by the Kings, shall be abolished. No Printer or Bookseller shall utter any of the aforesaid Books. No person shall play an enterlude, sing or rhyme contrary to the said doctrine. No person shall retain any English Books or writing concerning Matters against the holy and *blessed sacrament* of the *altar* or for the maintenance of Anabaptists, or other books, abolished by the King's Proclamation. There shall be no Annotations, or Preambles in Bibles or New Testaments in *English.* The Bible shall not be read in *English* in any Church. No women or artificers, prentices, journeymen, servingmen of the degree of Yoemen or under, husbandmen, nor labourers, shall read the New Testament, in *English.* Nothing shall be taught or maintained contrary to the King's instructions. And if any Spiritual Person preach, teach, or maintain anything contrary to the King's instructions or determinations, made or to be made, and shall be thereof convict, he shall for his first

offence recant, for his second objure and bare a faggot, and for his third, shall be adjudged an heretic, and be burned and lose all his goods and chattels.'"

The two acts now quoted show that Harry, though he had shaken off the Pope and confiscated the religious institutions, was still anxious for the preservation of the Catholic religion—the Mass, Real Presence, Communion in one kind, Clerical Celibacy, Auricular Confession; and for guarding the Bible from Tindal's false translation; and that he be punished with death without benefit of clergy, with forfeiture of goods and chattels, with fire and racks, the impugners of the Catholic religion; and all persons who would play an interlude, sing, or rhyme against it. But the miscreant labored in vain; he was then a withered branch severed from the living tree, bereft of spiritual life, and therefore doomed to wither and decay. The edifice, which the apostate would build, soon totters and crumbles into pieces.

Harry's Death.—Let an Englishman sketch his obituary. "For a few years before he died, he became from his gluttony and debauchery an unwieldy and disgusting mass of flesh, moved about by means of machines; but still he retained all the ferocity and bloodmindedness of his former days. The principal business of his life was the ordering of accusations, executions, and confiscations. When on his death-bed every one was afraid to intimate to him his danger, lest death to the intimater should be the consequence; and he died before he was well aware of his condition, leaving more than one death-warrant unsigned for want of time.

"Thus expired, in the year 1547, in the fifty-sixth year of his age, and in the thirty-eighth of his reign, the most unjust, heart-hearted, meanest, and most sanguinary tyrant that the world had ever beheld, whether christian

or heathen. That England which he found in peace, unity, plenty, and happiness, he left torn by factions and schisms, her people wandering about in beggary and misery. He laid the foundations of immorality, dishonesty, and pauperism, all which produced an abundant harvest in the reigns of his unhappy, barren, mischievous, and miserable children, with whom, at the end of a few years, his house and his name were extinguished for ever. He entailed the Psalmist's curse upon them, *Ps.* cviii: *May his children be cut off, in one generation; may his name be blotted out.* How he disposed of the plunder of the Church and of the poor; how his successors completed that work of confiscation which he had carried on so long; how the nation sunk in the point of character and of wealth; how pauperism first arose in England; and how were sown the seeds of that system, of which we now behold the effects in the impoverishment and degradation of the main body of the people of England and Ireland; all these will be shown in the next number; and shown, I trust, in a manner which will leave in the mind of every man of sense no doubt that, of all the scourges that ever afflicted this country, none is to be put in comparison with the Protestant Reformation." *Cobbett. Hist. Reform. pp.* 190, 191.

CHAPTER III.

THE MASS ABOLISHED—THE BOOK OF COMMON PRAYER INSTITUTED.

2 and 3 *Edward VI. Chap.* 1. "WHEREAS, of long time, there hath been had in this realm of *England* and in *Wales*, divers Forms of Common Prayer, commonly called the Service of the Church, that is to say, the use of *Sarum*, of *York*, of *Bangor* and of *Lincoln;* and besides the same, now of late much more divers and sundry forms and fashions have been used in the cathedral and parish churches of *England* and *Wales*, as well concerning the Mattens or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church: And as the doers and executors of the said rites and ceremonies, in other form than of late years they have been used, were pleased therewith; so others not using the same rites and ceremonies were thereby greatly offended: And Albeit the King's Majesty, with the advice of his most entirely beloved uncle, the Lord Protector, and other of his Highness Council, hath heretofore divers times assayed to stay innovations, or new rights concerning the premisses; yet the same hath not had such good success as his Highness required in that behalf; whereupon his Highness, by the most prudent advice aforesaid, being pleased to bear with the frailty and weakness of his subjects in that behalf, of his great clemency hath not been only content to abstain from punishment of those that have offended in

that behalf, for that his Highness taketh that they did it of a good zeal; but also to the intent a uniform, quiet and godly order should be had concerning the premises, hath appointed the Archbishop of *Canterbury* and certain of the most learned and discreet bishops, and other learned men of this realm, to consider and ponder the premises; and thereupon having as well an eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the primitive Church, should draw and make one convenient and meet Order, Rite, and Fashion of Common and open Prayer and Adminstration of the Sacraments, to be had and used in his Majesty's realm of *England* and in *Wales;* the which at this time, *by the aid of the Holy Ghost*, with one uniform agreement is of them concluded, set forth and delivered to his Highness, to his great comfort and quietness of mind, in a book intituled, *The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England.*

"Wherefore the Lords Spiritual and Temporal, and the Commons, in this present Parliament assembled, considering as well the most godly travel of the King's Highness, of the Lord Protector, and of other his Highness Council, in gathering and collecting the said Archbishops, Bishops, and learned men together, as the godly Prayers, Orders, Rites, and Ceremonies in the said book mentioned, and the considerations of altering those things which he altered, and retaining those things which he retained in the said book, but also the honor of God and great quietness, which, by the grace of God, shall ensue upon the one and uniform Rite and Order in such Common Prayer and Rites and external Ceremonies to be used throughout *England* and in *Wales*, at *Calice*, and the Marches of the same, do give to his Highness most hearty and lowly

thanks for the same. And humbly prayen that it may be ordained and enacted by his Majesty, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, that all and singular person and persons that have offended concerning the premises, other than such person and persons as now be and remain in the Tower of *London*, or in the Fleet, may be pardoned thereof; and that all and singular ministers in any Cathedral or Parish Church, or other place within this realm of *England*, *Wales*, *Calice*, and the Marches of the same, or other the King's dominions, shall, from and after the Feast of *Pentecost* next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the same book, and none other or otherwise. And albeit that the same be so godly and good, that they give occasion to every honest and conformable man most willingly to embrace them, yet, lest any obstinate person willingly would disturb so godly order and quiet in this realm should not go unpunished, that it may also be ordained and enacted, by the authority aforesaid.

"That if any manner of Parson, Vicar, or other Minister whatsoever, that ought or should sing or say Common Prayer mentioned in the said book, or minister the Sacraments, shall, after the said Feast of *Pentecost* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use or minister the same, in such order and form as they be mentioned and set forth in the said book; or shall use, wilfully and obstinately standing in the same, any other Rite, Ceremony, Order, Form, or manner of Mass, openly or privily, or

Mattens, Evensong, Administration of the Sacraments, or other Open Prayer than is mentioned and set forth in the said book (Open prayer in and throughout this Act, is meant that Prayer which is for other to come unto or hear, either in common Churches or private Chapels or Oratories, commonly called the Service of the Church ;) or shall preach, declare, or speak anything in the derogation or depraving of the said book, or anything therein contained, or of any part thereof ; and shall be thereof lawfully convicted according to the laws of this realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the King's Highness, his Heirs and Successors, for the first offence, the profit of such one of his spiritual benefices or promotions as it shall please the King's Highness to assign or appoint, coming and arising in one whole year next after his conviction : And also that the same person so convicted shall, for the same offence, suffer imprisonment by the space of six months, without bail or mainprise : And if any such person once convict of any such offence concerning the premises, shall, after his first conviction, eftsoons offend and be thereof in form aforesaid lawfully convict, that then the same person shall for his second offence suffer imprisonment by the space of one whole year ; and also shall therefore be deprived *ipso facto* of all his spiritual promotions : and that it shall be lawful to all patrons, donors, and grantees, of all and singular the same spiritual promotions, to present to the same any other able clerk, in like manner and form as though the party so offending were dead : And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending and convicted the third time, shall suffer imprison-

ment during his life. And if the person that shall offend and be convict in form aforesaid concerning any of the premises, shall not be beneficed nor have any spiritual promotion, that then the same person so offending and convict shall, for the first offence, suffer imprisonment during six months, without bail or mainprise : And if any such person not having any spiritual promotion, after his first conviction, shall eftsoons offend in anything concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall, for his second offence, suffer imprisonment during his life.

"And it is ordained and enacted by the authority aforesaid, that if any person or persons whatsoever, after the said Feast of *Pentecost*, next coming, shall, in any enterludes, plays, songs, rhimes, or by other open words, declare or speak anything in the derogation, depraving or despising of the same book or of anything therein contained, or in any part thereof ; or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure or maintain, any Parson, Vicar, or other Minister in any Cathedral or Parish Church, or in any Chapel or other place, to sing or say any common and open prayer, or to minister any Sacrament otherwise or in any other manner or form than is mentioned in the said book ; or that, by any of the said means, shall unlawfully interrupt, or let any Parson, Vicar, or other Ministers, in any Cathedral or Parish Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in any such manner and form as is mentioned in the said book : That then every person being thereof lawfully convicted in form abovesaid, shall forfeit to the King, our Sovereign Lord, his Heirs and Successors, for the first offence ten pounds. And if any person or persons, being once convicted of any such offence, eftsoons offend against any of the premisses, and

shall in form aforesaid be thereof lawfully convict, that then the same persons so offending and convict, shall, for the second offence, forfeit to the King, our Sovereign Lord, his Heirs and Successors, twenty pounds: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the premisses, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every person so offending and convict shall for his third offence forfeit to our Sovereign Lord the King all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction; that then every person so convict, and so not paying the same, shall, for the first offence, instead of the said ten pounds, suffer imprisonment by the space of three months without bail or mainprise. And if any person or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid within six weeks next after his said second conviction; that then every person so convicted, and not so paying the same, shall, for the same second offence, in the stead of the said twenty pounds, suffer imprisonment during six months, without bail or mainprise."

Let us now take in review the birth, growth and progress of the Protestant Church, as by Law established. First, *Henry VIII.*, whilst he professed and struggled to uphold the Catholick faith of Christendom, sets aside the Supreme Pontiff, and makes himself the Spiritual Head: second, he plunders and dissolves, now the minor religious houses, and then all sorts of Convents, Monasteries, Free

Schools, and Chapels : and lastly, his son *Edw. VI.*, abolishes totally the Catholick Church and substitutes for the Mass Book and Breviary the novel, unheard-of thing, called the Book of Common Prayer; for the Canons and Decrees of antiquity, he places the 39 Articles; and instead of the Pope, he makes himself the Supreme Pastor of Englishmen. To use the words of the great *William Cobbett*, *Legacy to Parsons, p.* 21 :

" Here we have a faithful account of the *Birth* of this famous Church, which simply put it to the priests and the people—*Behold this Church; take it, or take pecuniary ruin and imprisonment for life.* And in the face of these undeniable facts, is there any one base enough to say that the Catholick Priests were not ousted by force and by acts of Parliament? The Act provides for the depriving of the party of his benefices and of all his spiritual promotions whatsoever, unless he apostatize from the Catholick Religion; and it authorizes patrons to appoint Protestant ministers to succeed him, in just the same manner, as if he were dead. Will Sir Robert Peel call this a *reformed Catholick Church*, then? Will he again say, the Protestant parsons stand in the prescriptive shoes of the Catholick Priests?"

Edward VI. died in the year 1553, the sixteenth of his age and sixth of his reign, having bequeathed to his country four diabolical statutes: the first, that which repeals all the laws provided by his father for the preservation of the Catholic faith of Christendom, and secures his spiritual headship; the second, that which institutes the Protestant Church, and the Book of Common Prayer; the third, that which abolishes the Catholic Church, with all its books, rites, and ceremonies; and the fourth, that which confirms the foregoing three statutes, and which provides new and more stringent penalties against non-con-

formists. Poor England! it is indeed miraculous that you have not utterly lost the faith of Christ. If kind Providence had not willed that the seeds should remain, not a Catholic could be had at the present time within thy borders.

Queen Mary.—Mary, the eldest daughter and only legitimate child of *Henry VIII.*, now ascends the throne. She, being a zealous Catholic, and therefore desirous to re-establish the Catholic Church, and to heal the deadly wounds that were during the last reign inflicted upon religion, grants religious toleration, in general, and passes an Act to reconcile England with the Holy See.

CHAPTER IV.

REUNION OF ENGLAND WITH THE HOLY SEE.

"1 *and* 2 *Mary*, *Chapter* 8. 'Whereas, since the twentieth year of King Henry the Eighth of famous Memory, Father unto your Majesty, our most natural sovereign and gracious lady and Queen, much false and erroneous doctrine hath been taught, preached and written, partly by divers, the natural born subjects of this Realm, and partly being brought in hither from sundry other foreign Countries, hath been sown and spread abroad within the same: By reason whereof, as well the Spirituality as the Temporality of your Majesty's Highness Realms and dominions have swerved from the obedience of the See Apostolick, and declined from the Unity of Christ's church, and so have continued, until such time as your Majesty being first raised up by God, and set in the seat Royal over us, and then by his Divine and gracious Providence knit in marriage with the most noble and virtuous Prince the King our Lord, your husband, the Pope's Holiness and the See Apostolick sent hither unto your majesties (as unto persons undefiled, and by God's goodness preserved from the common infection aforesaid,) and to the whole Realm, the most holy Father in God, the Lord Cardinal Pole, Legate *a latere* to call us again into the right way from which we have all this long while wandered and strayed abroad; and we, after sundry, long and grievous plagues and calamities, seeing by the Goodness of God our own errors, have acknowledged the same unto the said most Reverend Father, and by him have been and are rather at the contemplation of your Majesties, received and em-

braced unto the bosom of Christ's Church, and upon humble submission and promise made for a Declaration of our Repentance, to repeal and abrogate such Acts and Statutes, as had been made in Parliament since the said twentieth year of the said King Henry the Eighth, against the Supremacy of the See Apostolick, as in our submission exhibited to the said most Reverend Father in God by your Majesties appeareth. The Tenor whereof ensueth.

"'We, the Lords Spiritual and Temporal and the Commons, assembled in the present Parliament, representing the whole Body of the Realm of *England* and the Dominions of the same, in the name of ourselves particularly, and also of the said Body universally, in this our supplication directed to your Majesties, with the most humble suit, that it may by your Grace's Intercession and means be exhibited to the most Reverend Father in God, the Lord Cardinal Pole, Legate, sent specially hither from our most Holy Father Pope *Julian* the Third, and the See Apostolick of *Rome*, to declare ourselves very sorry and repentant of the Schism and Disobedience committed in this Realm and Dominions aforesaid against the See Apostolick, either by making, agreeing, or executing, any Laws, Ordinances, or Commandments, against the Supremacy of the said See, or otherwise doing, or speaking, what might impugn the same: offering ourselves and promising by this our Supplication, that for a Token and Knowledge of our said repentance, we be, and shall be always ready, under and with the Authorities of your Majesties, to the uttermost of our powers, to do that shall lie in us for the abrogation and repealing of the said Laws and Ordinances, in this present Parliament, as well for ourselves, as for the whole Body we represent: Whereupon we most humbly desire your Majesties, as Personages undefiled in the offence of this Body towards the said See, which nevertheless God by his Providence

hath made subject to you, so to set forth this our humble Suit, that we may obtain from the See Apostolick, by the same most Reverend Father, as well particularly and generally, Absolution, Release and Discharge from all danger of such Censures and Sentences, as by the Laws of the Church we be fallen into; and that we may as Children repentant be received into the bosom and Unity of Christ's Church, so as this noble Realm with all the members thereof, may in this Unity and perfect Obedience to the See Apostolick, and Popes for the time being, serve God and your Majesties, to the furtherance and advancement of his Honor and Glory.

"'We are, at the intercession of your Majesties, by the authority of our holy Father Pope *Julian* the Third, and of the See Apostolick, assoiled, discharged and delivered from the Excommunications, Interdictions, and other Censures Ecclesiastical, which hath hanged over our heads, for our said defaults, since the time of the said Schism mentioned in our supplication. It may now like your Majesties, that for the Accomplishment of our Promise made in the same said Supplication, that is to repeal all the laws and Statutes made contrary to the said Supremacy and See Apostolick, during the said Schism, the which is to be understood since the twentieth year of the reign of the said late King Henry the Eighth, and so the Lord Legate doth accept and recognise the same.'

Having made that solemn declaration of repentance for their enormities against the Church of Christ and the Supreme Pontiff; and given a solemn promise that they would repeal and render void whatever laws had been previously levelled against the Apostolick See, they, both Houses of Parliament, threw themselves on their knees before His Eminence Cardinal Pole, who in the name, and by the authority of His Holiness *Julian* III. granted them absolution from all their censures and heresies. Now

that they were once more on the paths of their fathers, in the Bosom of the Catholic Church, it might be reasonably expected they would persevere therein until the hour of death, but it turned otherwise: for they soon returned to the vomit. Soon after Mary's death in 1558, the fifth year of her reign, they re-apostatized and declared null and void all the laws which had been passed in behalf of the Catholic faith; taking good care to secure for themselves by Acts of Parliament the whole of the Church plunder that had been already in their hands.

Here it should be remarked that Mary alone could be called the legitimate issue of Henry: She being born of his lawful wife, Catherine, of Arragon; Edward and Elizabeth were illegitimate children—bastards, because they were born of Anne Boleyn in the life-time of said lawful wife. Moreover, supposing, what is not so, in fact, that Henry's divorce from Catherine, and his nuptials with Anne, were consonant to the laws of God and of the Church, Elizabeth was a *Bastard*, because she was born four months subsequent to her mother's nominal marriage.

Protestant historians combine to vilify Mary's character; they style her persecutor and murderer, and so forth But we have at hand facts to refute the slanderer; first no one clause appears in the foregoing statute to coerce the Protestants into the Catholic Church; second, she left no penal law in the Statute Book against heretics or schismatics, whilst every page is loaded with the bloody decrees of the "reformed" rulers to compel the Catholics to conform to the new religion. Mary was aware that, when the people had fair play and religious freedom, they would come of themselves; but the Protestant rulers, knew that the people would not join them without coercion. This proves that they, but not Mary, should be called bloody persecutors.

There were, it is true, executions during her reign, not for religion, but for treason : two rebellions—the one in behalf of Lady Jane Grey, and the other called Wyat's rebellion—broke out and were crushed in her days. However, the executions were, if credit be due to the Protestant historian *Higgons, page* 218, but few, in comparison to those in the Protestant reigns. All impartial writers allow that Mary had a strong sense of religion, and that she was consequently pacific and forgetful of injuries. Her only object was to heal the wounds which had been inflicted upon religion, restore the religious houses, and re-unite her kingdom with the Church of Christ ; which she effected, as we have seen, in the foregoing Act.

CHAPTER V.

ENGLAND RELAPSED INTO THE SCHISM.

On the demise of Mary, her illegitimate sister Elizabeth mounts the throne. She hitherto professed the Catholick faith and was crowned by a Catholick bishop, and would, there is no reason to doubt, persevere in the profession of the same faith, had it not been for the following circumstance : she sent an ambassador to inform the Father of the faithful how it was the will of Providence to raise her to the throne of her ancestors ; and to pray that he would look upon her as an unworthy yet faithful member of his flock, and as the lawful heir of the Crown. But whereas it had been then repugnant to the laws of all Christian Countries, as it is yet abhorrent to usage and common decency, that the offspring of the adulterous bed rule over any sensitive, high-minded people, either in Church or State, the Pope replied that he could not bring himself, by assenting to her petition to outrage the laws and customs of society. Here the die is cast ; the destiny of the Protestant Church and Book of Common Prayer depended upon a single throw. Had the Pope consented to Elizabeth's request, Protestancy would be crushed in its very embryo. Therefore, Elizabeth, seeing that her dignity and the Papal Power could not stable together in England—that she must live in obscurity or discard the Pope for ever, she preferred the latter course, and fell into the steps of her father and brother. She found willing tools in the Aristocracy ; who also had their fears that if the Papal authority would revive, or if the people would settle down in the Catholick

worship, the Church plunder should be restored for the original purposes.

Thus is England once more, through the pride and ambition of a bastard Queen, and the sacrilege and infidelity of a base Nobility, plunged into the gulf of Schism. Neither preacher, nor poet, nor painter, nor orator, gets any longer a pension, patronage, or promotion, if he do not exhibit some hideous picture of bishops, priests, nuns, or friars. All blood-hounds were let loose upon them ; whilst no man had liberty or courage to defend them, until the first relaxation of the Penal Laws in 1772. The foul slanders that were then got up and circulated by the Church robbers operates more or less ever since ; 'Superstition,' 'Inquisition,' 'Popery,' are represented as terrific ghosts, to scare Protestants to death.

Elizabeth shook off the Pope, repealed the whole of Mary's laws on behalf of the Catholick faith ; revived whatever bloody laws were enacted by her father and brother against that faith ; together with many severer laws of her own creation ; and behold, she constituted herself, the very first year of her reign, as *Supreme Head* of the Church.

The horrible Parliament that had in the last reign condemned and exploded, as schismatical, the Book of Common Prayer, and reinstated the Catholick Priests, now again ousted them from the Churches and re-enacted the same Book, and commanded under the severest penalties that it should be used in all the Churches. For the first offence the priest was to forfeit a year's revenue of his Benefice, and be imprisoned for six months ; for the second, his spiritual preferments and possessions, and be imprisoned during life. If he were an unbenificed priest, he was to be for the first offence imprisoned for twelve months ; and for the second, during life. To ridicule the Book of Common Prayer, or the new religion, by songs,

plays, or rhymes of any sort, would be punished with a fine of a hundred Marks for the first offence ; and four hundred Marks (equal to two thousand pounds of the present day) for the second offence ; and for the third, the culprit was to forfeit to the Queen all his goods and chattels, and be imprisoned for life. All persons were compelled to attend at Church on Sundays and holidays, and to hear this Common Prayer Book read, under heavy penalties, and in failure of paying said penalties, to be confined.

Bishops, Archdeacons, and other Dignitaries were to have power for inflicting these punishments. This Act of confiscation, of ruin, of stripes, of death, was enforced with all the rigor that imagination can conceive. The Queen reigned forty-five years, and those forty-five years were spent in deeds of such cruelty as the world had never heard or read of before ; and all this for the purpose of compelling her people to submit to this Established Church. With regard to the cruelties of this monster in woman's shape ; her butcherings ; her rippings-up ; her racks ; her torments of every description, in which she was always cordially supported by the makers of the Prayer Book—the Lords, *Spiritual* and Temporal, I must refer the reader to *Cobbett, Hist. Reform.* and his *Legacy to Parsons.*

"The main thing, however, to be kept in view here, is the fact, fully confirmed by all these pains, penalties, and prisons, that the Protestant Church was created by Acts of Parliament; that it has no existence as a Church; that it has no Rite, no Ceremony, no Creed, or Liturgy, that did not spring from an Act of Parliament; that it never took its origin from the Apostles; that it cannot claim any connection whatever with any church that was founded by them. It was manifestly not made by Christ, nor by his Apostles; but it was made by the Parliament.

"Had the men composing the Parliament resembled the Fathers of the Church in piety and disinterestedness, their character would reflect lustre on their doings. But when we find their new thing conceived by lust, fostered by plunder, and matured and sheltered by prisons, chains, and confiscations; when we see Harry, first, bolting by reason of his marriages and divorces ; secondly, loading his abettors with Church plunder; and, finally, when we see him, his Heirs, and Successors, forcing the new invention upon the people with the most barbarous cruelty, can we ascribe that Church or that Common Prayer Book to the Spirit of Truth? The Parliament remained Catholick whilst the plunder was secure; then they became Protestants, made the Church and its Prayer Book, and ascribed the undertaking to the Holy Ghost; afterwards they wheeled about, turned Catholicks, declared the Protestant Church and the Common Prayer Book schismatical, and supplicated the Catholick Queen to procure for them the absolution of the Pope for having made this Church and Prayer Book, which they had ascribed to the Holy Ghost; afterwards they recant, re-apostatize, re-enact the Common Prayer Book, and re-enforce it upon the people

"There is one thing remarkable in their changings and shiftings, and that one thing is this: when they were dragging the people from the Catholic to the Protestant Church, they had to use the goad, *to inflict penalties;* but when they were recalling them, in Mary's reign, from the Protestant to the Catholic Church, they *had no penalties to inflict*, they gave the people free will to come or not to come. They knew full well that it was by compulsion the people became Protestants, and that there was no need of compulsion to bring them back.

"'Thus was this Church established, not, as her defenders pretend, by the reasonableness of the institution itself; not by its own *inherent beauty and simplicity*, as the

fat and impudent pluralists tell us; not by the pretended *reform of abuses;* but solely by Acts of Parliament, of the most severe and cruel character, and executed with the most savage barbarity. The authors of these Acts were triple apostates; by far the most shameless apostates, the most barefaced, the most unblushing, that the world has ever seen. The origin of this Church, then, is not only to be found in mere Acts of Parliament, but in Acts of Parliament causing sheer force, bodily coercion, pains and penalties at every step, to be used; this is the main thing to be kept in view by every enquirer of the truth.' *Cobbett, Legacies of Parsons, p.* 32.

"The Acts of Parliament to be attended to in a particular manner are those heretofore quoted. As one of them relates to the making of the Common Prayer Book by CRANMER and his associates, we must stop for a moment to enquire a little what this CRANMER was. We know that he was Archbishop of Canterbury at the time when he made this Prayer Book . . . But as we are now speaking of that famous Church of which he was the founder, and of that Prayer Book of which he was the principal author, I must give, respecting him, an extract from my *History of the Protestant Reformation;* for without knowing *who* and *what* he was, we shall not have all the merits of this Church fairly before us.

"'Black as many others are, they bleach the moment that *Cranmer* appears in his true colors. But alas! where is the pen or tongue to give us those colors? Of the 65 years that he lived, and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which for wickedness in their nature, and for mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a *fellow* of a College at Cambridge, and having, of course, made an engagement, as the *fel-*

lows do to this day, not to marry while he was a fellow, he married *secretly*, and still enjoyed his fellowship. While a married man, he became a priest and took the oath of *Celibacy*, and, going to Germany, he *married another* wife, the daughter of a Protestant, so that he had now two wives at one time, though his oath bound him to have no wife at all.'

"'He, as Archbishop, enforced the laws of Celibacy, while he himself secretly kept his German *frow* in the palace of Canterbury; having imported her in a chest. He, as Ecclesiastical judge, divorced *Henry VIII.* from *three wives*, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he *declared the marriages to be valid;* and, in the case of *Anne Boleyn*, he, as ecclesiastical judge, pronounced that *Anne* had *never been the King's wife;* while, as member of the House of Peers, he *voted for her death*, as having been an *adultress*, and thereby guilty of *treason* to her *husband*. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he sent men and women to the stake, because they were not Catholicks, and he sent Catholicks to the stake, because they would not acknowledge the King's supremacy, and thereby perjure themselves, as he had so often done.

"'Become openly a Protestant in Edward's reign, and openly professing those very principles for the professing of which he had burnt others, he now burnt his *fellow-Protestants*, because their grounds for protesting were *different from his*. As Executor of the Will of his old master, Henry, which gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two daughters of their rights, and to give the crown to Lady Jane Gray, that Queen of nine days, whom he and others ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes, merely to

the palace at Lambeth, he, in requital for the Queen's lenity, plotted with traitors in the pay of France to overset the Government. Brought at last to trial and to condemnation as a heretic, he professed himself ready to *recant*. He was respited for six weeks, during which time he signed *six different forms of recantation*, each more ample than the former. He declared that the Protestant religion was *false;* that the Catholic religion was the *only true one;* that he believed in all the doctrines of the Catholic Church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the People, the Queen and the Pope, to have pity on, and to pray for, his wretched soul; and that he made and signed this declaration without fear and without hope of favor, and for the discharge of his conscience, and as a warning to others.

"'It was a question in the Queen's council whether he should be pardoned as other recanters had been; but it was resolved that his crimes were so enormous, that it would be unjust to let him escape: to which might have been added that it could have done the Catholic Church no honor to see reconciled to it a wretch covered with robberies, perjuries, treason and bloodshed. Brought, therefore, to the *public reading* of his recantation on his way to the stake, seeing the pile ready, now *finding that he must die*, and carrying in his heart all his malignity undiminished, he *recanted his recantation*, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed.' *Same.*"

Queen Elizabeth's reign was one of blood, rapine, and proscription. Her court was the most lewd and licentious ever seen before in England: her deeds were marked by despotism, and her ministers the most profligate and

mercenary that ever cursed a people. She beheaded a female sovereign, the beautiful Mary Stuart, and cut off the head of her own paramour Essex. She established domiciliary researches, made new treasons, encouraged informers, and created the star chamber. The courts of justice were corrupted by her connivance ; imprisonment exercised at her pleasure, and loans raised by force and exaction. Torture was used to extort confession, and her whole reign, in short, was one of arbitrariness and cruelty. Such a succession of unchristian proceedings could not go unpunished. Baker in his Chronicle relates that, in her third year, the spire of St. Paul's cathedral was destroyed by lightning. Many strange births happened. In her sixth year the pestilence was brought into England, of which there died in London 21,500 persons in one year. In the thirteenth year of her reign, a prodigious earthquake occurred in the east parts of Herefordshire. In her sixteenth year there was a great dearth. In the year following, the river Thames ebbed and flowed twice within one hour, and in the month of November the heavens seemed to be all on fire. On the 24th of February, in the succeeding year, during a great frost, after a great flood there came down the river Severn such a swarm of flies and beetles, that they were judged to be an hundred quarters ; the mills thereabouts were dammed up by them for the space of four days, and were then cleaned by digging them out with shovels." Mr. Antony Wood, Protestant historian of Oxford, *Hist. Ant. Univers. Oxan.* 1, *p.* 294, relates, that on the 4th of July, Mr. Roland Jinks, a Catholic bookseller in Oxford, for having in his shop the Pope's bulls and Catholic papers, was cast into prison, and most unjustly condemned to lose all his property, and to have both his ears nailed to the pillory, and to deliver himself by cutting them off with his own hands ; but no sooner was the sentence passed, than a most dreadful dis-

ease burst forth in the midst of the Court, and seized upon all there present. Great numbers dropped down dead on the spot; others rushed out of the court half suffocated, and died a few hours after. In the space of two days nearly all the witnesses died; and in the first night about 600 lost their lives, and the next day it seized upon 100 in the nearest streets. The disease was a kind of fury: for the sick leaped out of bed, and beat with sticks all those who came to assist them; some ran through the courts and streets like madmen, and others threw themselves down headlong into deep waters. Every hall, every college, every house had their dead: and what is more remarkable, all the grand jury, except one or two, died as soon as they left Oxford.

Baker writes: "In her two and twentieth year a strange apparition appeared in Somersetshire: threescore personages, all clothed in black, a furlong in distance from those that beheld them; after their appearing, and a little while tarrying, they vanished away, but immediately another strange company in like manner, color and number, appeared in the same place; and they encountered one another, and so vanished away; and a third time appeared that number again, all in bright armor, and encountered one another, and so vanished away. This was examined before Sir George Norton, and sworn by four honest men that saw it to be true. In her twenty-third year, in the beginning of April, about six o'clock afternoon, happened an earthquake not far from York, which in some places struck the very stones out of the buildings and made the bells in some churches to jangle. The night following, the earth trembled once or twice in Kent, and again the first of May."

In her thirty-fifth year there was such a drought that the springs were dried up and cattle died for want of water. The Thames was so low that a man on horseback

might ride over it at London bridge. The year following, there was a great plague in London and the suburbs, of which there died, besides the Lord Mayor and three Aldermen, 17,890 persons. In her thirty-eighth year, Lord Hundsdon, being sick to death, saw six of his companions already dead, come to him one after another. The first was Dudley, Earl of Leicester, all on fire ; the second was Secretary Walsingham, also in fire and flame ; the third, Pickering, so cold and frozen, that touching Hundsdon's hand, he thought he should die of cold ; the fourth, Hatton, Lord Chancellor ; the fifth, Henneage ; and the sixth, Knolles. These three last were also on fire : they told him that Sir William Cecil, one of their companions yet living, was to prepare himself to come shortly to them. All this was affirmed upon oath by the said Lord Hundsdon, who a few days after died suddenly. This is recorded by *Fr. Costerus, in Compendio Veteris Orthodoxæ, Fidei,* and also by Philip Pultreanan, in his book entitled Pedagogue Chretienne, p. 186.

Queen Elizabeth's Last Days.—In Parson, Discussion with Barlow, page 218 says : that Queen Elizabeth, in the beginning of her last sickness, told two of her ladies that she saw, one night, as she lay in bed, her body exceeding lean and fearful, in a light fire. Cambledon, her panegyrist and writer of her life, gives this account of her last sickness :—In the beginning of her sickness the almonds of her throat swelled, but soon again abated ; then her appetite failed by degrees ; and withal she gave herself over to melancholy and seemed to be much troubled with peculiar grief for some reason or other ; whether it were through the violence of her disease or for the want of Essex, &c. She looked upon herself as a miserable forlorn woman, and her grief and indignation extorted from her such speeches as these : *They have yoked my neck ; I have none whom I can trust. My condition is strangely*

turned upside down." *Cambledon's History. Lib.* v., *p.* 659.

Parsons, in his *Discussion* above mentioned, says "that she sat two days and three nights upon her stool ready dressed, and could never be brought by any of her council to go to bed, or to eat or drink, only the Lord-Admiral persuaded her to take a little broth. She told him if he knew what she had seen in her bed he would not persuade as he did. Shaking her head, she said with pitiful voice : *My Lord, I am tied with a chain of iron about my neck; I am tied, and the case is altered with me.*"

Dr. Lingard, Hist. England, thus relates her conduct during her illness : "Sir John Harrington, her godson, who visited the court about seven months after the death of Essex, has described in a private letter the state in which he found the Queen. She was altered in her features, and reduced to a skeleton. Her food was nothing but manchet bread and succory pottage. Her taste for dress was gone : she had not changed her clothes for many days. Nothing could please her; she was the torment of the ladies who waited upon her person. She stamped with her feet, and swore vehemently at the objects of her anger. For her protection she had ordered a sword to be placed by her table, which she often took in her hand, and thrust with violence into the tapestry of her chamber. About a year later he returned to the palace, and was admitted to her presence. 'I found her,' he says, 'in a most melancholy state. She bade the archbishop ask me if I had seen Tyrone. I replied with deference, that I had seen him with the Lord Deputy. She looked up, with much choler and grief in her countenance, and said : 'O now it mindeth me that you was one who saw this man elsewhere ;' and hereupon she dropped a tear and smote her breast. She held in her hand a golden cup, which she often put to her lips : but, in truth, her heart seemed too full to need more filling. In January she was troubled with a cold, and about the

end of the month, removed on a wet, stormy day from Westminster to Richmond. Her indisposition increased, but with her characteristic obstinacy she refused the advice of her physicians. Loss of appetite was accompanied with lowness of spirits, and, to add to her distress, it chanced that her intimate friend, the Countess of Nottingham, died. Elizabeth now spent her days and nights in sighs and tears; or, if she condescended to speak, she always chose some unpleasant and irritating subject—the treason and execution of Essex, or the pretensions of Arabella Stuart, or the war in Ireland, or the pardon of Tyrone. At last she fell into a stupor, and for some hours laid as dead. As soon as she recovered, she ordered the cushions to be brought and spread on the floor. On these she seated herself, under a strange notion that if she were once to lie down in bed, she should never rise again. No prayers of the secretary, or the archbishop, or the physicians, could induce her to remove or take any medicine. For ten days she sat on the cushions, generally with her finger in her mouth, and her eyes wide open, and fixed on the ground. Her strength rapidly decayed: it was evident that she had but a short time to live."—*Vol.* V., *p.* 610, 4*th edit.*

Her death was that of one in despair. After her decease her body burst the coffin with violence and dreadful noise, split the wood and lead, and tore the velvet, to the horror and terror of the six ladies who were watching it. Her demise took place in the year 1602, and the 45th of her reign.

Take her character from another Englishman, the *illustrious William Cobbett, M. P., Hist. Refor., par.* 348. "Bess's life was stained with gross licentiousness, and she had many gallants, whilst she called herself a maiden Queen. Her life was a life of mischief and misery; and on her death she did all the mischief that remained in

her power, by sulkily refusing to name her successor; and thus leaving to the people, whom she had been pillaging and scourging for forty-five years, a probable civil war, as a legacy of mischief after her death. Historians have been divided in opinion as to which was the worst man that England ever produced, her father or Cranmer; but all mankind must agree that this was the worst woman that ever existed in England, or in the whole world, Jezebel herself not excepted.

CHAPTER VI.

THE ENGLISH CHURCH FOUNDED, NOT ALONE UPON SACRILEGE, BUT ALSO UPON PERJURY.

For fear some persons may plead ignorance of the sin of Perjury, I give its definition from Holy Writ, and from the Decrees of the Church :

Eusebius Papa, *Epist.* 3, *ad Episcopos.*—Confirming the hoary decrees of the Fathers, we again, with the concurrence of all the present bishops, decree, as we have found long since decreed, that murderers, sorcerers, thieves, church robbers, adulterers, incestuous persons, witches, convicts, domestics, perjurers, false witnesses, persons guilty of rapine, or those who consult fortune-tellers or necromancers, and the like, be not by any means admitted to prosecute or give evidence, as being infamous and abominable, for their voice is accursed. *Quoted in Gratian*, 3 *Quest.* v., *c.* 9.

Stephanus Papa, *Epist.* 1, *c.* 1, *Hilario.*—We say that those persons are infamous who are branded for any crime with infamy, that is, all persons that discard the prescript of the Christian law, and despise the canons of the Church ; also thieves, sacrilegious persons, and all persons branded with capital crimes, likewise violators of tombs, and willful transgressors of the decrees of the apostles and their successors, and of the other fathers, and all persons who take up arms against their parents, they being branded with infamy throughout the world ; in like manner incestuous persons, homicides, perjurers, extortioners, sorcerers, poisoners, adulterers, deserters from the public wars, and the persons that seek to hold

places unfit for them, or those that unjustly purloin the church property, and those that slander or accuse brethren of crimes which they cannot prove, or that excite the anger of the great ones against innocent persons, and all persons excommunicated, or banished for their crimes from the Church, and all persons whom the ecclesiastical or the secular laws pronounce infamous. Certainly all these cannot, neither bondmen before a regular discharge, nor persons performing public penance, nor bigamists, nor persons of bodily defect, or who have not a sound mind or intellect, or who remain disobedient to the decrees of the saints, or who are known to be crazy —ought not to be promoted to sacred orders; neither they, nor recent servants, nor suspicious characters, nor persons holding not the true faith or good conversation, can impeach the higher clergymen. *Quoted in Gratian*, 6, *Quest.* i., *c.* 17.

Impp. Arcadius & Honorius, *Codicis*, *Lib.* ix.—If any man enter into a conspiracy with the soldiers, or private people, or with the barbarians, or take or administer an oath of conspiracy with regard to the murder of the illustrious cabinet ministers, or of the Senators (who are as if a part of our body) or lastly, if he meditate the murder of any person doing military service to us (for the laws provide, that the will of the crime, and the effect be punished with the same rigour) let him be punished, as being guilty of high treason, after all his goods are confiscated for the public treasury. And let his children, to whom we do in mercy grant their life, be always followed with their paternal infamy, and let them never be privileged to make oaths. *Quoted in Gratian*, 6, *Quest.* i., *c.* 22.

Whosoever would seek more information on the subject, can consult the Justinian Code. *Codicis*, *Lib.* 2, *Tit.* 12; and the Pandects, *D. Lib.* 3, *Tit.* 2.

Perjury is a Mortal Sin.

Prov. xiv. 5. A faithful witness will not lie ; but a deceitful witness uttereth a lie.

Wisd. i. 11. The mouth that belieth, killeth the soul.

Jer. iv. 2. And thou shalt swear : As the Lord liveth, in truth, and in judgment, and in justice : and the Gentiles shall bless him, and shall praise him.

Jer. vii. 8. Behold you put your trust in lying words, which shall not profit you : to steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange Gods, which you know not.

Zach. v. 3. And he said to me, This is the curse, that goeth forth over the face of the earth : for every thief shall be judged as is there written : and every one that sweareth in like manner shall be judged by it. I will bring it forth, saith the Lord of hosts, and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name ; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

Malac. iii. 5. And it will come to you in judgment, and will be a speedy witness against sorcerers and adulterers, and *false swearers*, and them, that oppress the hireling in his wages, the widows, and the fatherless ; and oppress the stranger, and have not feared me.

1 Tim. i. 10. Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for them that defile themselves with mankind, for men-stealers, *for liars*, for *perjured persons*, and whatever other thing is contrary to sound doctrine.

Heb. vi. 16. For men swear by one greater than

themselves: and an oath for confirmation is the end of all their controversy.

The decrees and definitions of our holy Mother the Catholic Church against Perjury and Perjurers, are collected in the Gratian, Gregorian, Sextine, and Clementine Decretals; but here are copied eight:

Gratian Decretal 22, *Quest.* 5, *c.* 1. He that knowingly commits, by his master's compulsion, perjury, both are perjurers,—the master and the servant: the master, because he gave the order, the servant, because he loved his master more than his own soul. Let him, if he be a freeman, do penance on bread and water forty days and for the seven years following; and let him, if he be the man's slave, do penance for three quarantines, and the regular fast days. *Pope Pius.*

Chap. 2. Whosoever perjures himself in the hands of the Bishop, or upon a consecrated cross, let him perform penance for three years; but if upon an unconsecrated one, let him do penance for one year. And if one be compelled and ignorantly perjures himself, and afterwards discovers it, let him do penance for three lents. *Id.*

Chap. 3. If any man, from the necessity of saving his life, or from any other cause or necessity, commit perjury, let him, because he loved his body more than his soul, do penance three quarantines. But others require three years, one of them on bread and water. *Penitentials of Theodore.*

Chap. 4. If any one commit perjury and knowingly draw others into perjury, let him do penance on bread and water forty days and the seven ensuing years; and let him be never without compunction; and let others, if they co-operate, do the same penance. *Pope Gelasius.*

Chap. 5. He that urges another to make an oath, knowing that he will swear falsehood, surpasses the mur-

derer in guilt; because the murderer kills only the body, but he kills a soul; nay, two souls; the other man's, whom he provokes to the perjury, and his own. You know that what you swear is true, and that what he swears is false, and yet do you urge him to swear? Behold he swears, behold he commits perjury, behold he perishes. What have you gained thereby? Certainly, you, that would regale yourself with his death, have also perished. *St. Augustin, Serm.* 11, *de Sanctis.*

Chap. 7. If any man is convicted for that he enticed, or anyhow suborned others to give false evidence, or to commit perjury, let him be during life deprived of communion, and let them that agree with him to commit the perjury, be for ever disqualified to give evidence, and remain branded with infamy. *Con. Matiscon* 1, *Can.* 11, *an.* 582.

Chap. 20. Beware, my brethren, of the lie; for all lovers of lies are sons of the devil; a lie takes place not only in false speeches, but also in false doings. The man calling himself a Christian is guilty of a lie, if he does not the works of Christ; it is a lie to say that he is a bishop or a priest, and to act contrary to that institute. *St. Ambrose, Serm. in Dominica de Abraham.*

Chap. 21. As often as we speak out of time or place, or unsuitably to the hearers, so often will our speech be evil and ruinous to the hearers. Therefore let us weigh our words, for we must render an account on the day of judgment, of every idle word.' *St. Jerome on Ephes.* iv.

Having now seen, from both Testaments, the Edicts of the primitive Emperors, and from the Decrees of the Church of Christ, the terrific sin of perjury or false swearing, let us come to see the infernal oaths that are got up in England for the purpose of upholding the schismatical

church, or, rather, for the purpose of securing and sheltering the spoliation of the poor and of the religious.

An Oath of Supremacy, *enacted* 1 *Eliz. c.* 1.

"I, A. B., utterly testify and declare in my conscience, that the Queen's Highness is the only supreme Governor of this Realm, and of all other her Highness' Dominions and Countries, as well in all *Spiritual* or *Ecclesiastical things*, or causes, as Temporal; and that no foreign prince, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, Ecclesiastical or Spiritual, within this Realm; and, therefore, I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise, that henceforth I shall bear faith and true allegiance to the Queen's Highness, her Heirs and lawful Successors; and to the utmost of my power shall assist and defend all jurisdictions, pre-eminences, privileges, and authorities granted, or belonging to the Queen's Highness, her Heirs and Successors, or united or annexed to the Imperial Crown of this Realm. So help me God, and by the contents of this Book."

The statute provides that all ecclesiastical persons, magistrates, temporal officers, and all persons having her Majesty's fee or reward, doing homage or taking orders or degrees in a university, shall make this oath. And all persons who maintain the authority of any foreign prince, or do anything for the advancement of his jurisdiction, together with his aiders, procurors, and counselors, forfeit for the first offence all their goods and chattels, real and personal; or, if they have no goods and chattels to the amount of twenty pounds, shall, over and above the forfeiture of what goods and chattels they have, suffer imprisonment for one year. Besides, all their ecclesias-

tical promotions are void, as if they be dead. For the second offence they incur the pains of *præmunire;* and for the third offence, those of high treason.

Had the people really believed that the virgin Queen had received her spiritual supremacy from heaven, there would be no need of enacting such severe penalties—forfeiture of goods and chattels, imprisonment, præmunire, and the penalties of high treason—to bring them into the belief. That they did not, and would not, believe it, remains evident from the butchering, bowel-ripping, racks, and faggots that were kept during that she-monster's reign, and those of her successors, in constant operation. The diabolical oath is swallowed even to the present time by the Protestant bishops, parsons, collegians, civil and military officers, and by the Protestant Members of Parliament.

And what could move the Queen, her bishops, and lawmakers to introduce the infernal false oaths? They had a motive, which was this: they were altogether excommunicated infidels, and possessed of the Church-plunder which should be sheltered in for their own tribe by oaths which no honest man or believer in God could, in conscience, subscribe. The fellow that would swear in the court to any fact, without showing some proof, moral or physical, for his affirmation, would be instantly hooted as a perjurer, and perhaps put on his trial; all that is both just and proper. St. Paul, Gal. i. 20, saith: *Now the things which I write to you, behold before God I lie not.* When man makes an oath, he calls God, who knows the secrets of his heart, who is everywhere present, to witness the truth of his allegation. By a solemn oath are all disputes settled. If there be no reliance had upon the Christian's oath, all things are lost; the judge and the juror know not how to act; neither life nor property is secure; society must go into pieces.

But the swearers to the King or Queen's spiritual supremacy can give no proof from Scriptures or Sacred Tradition that Christ Jesus hath appointed him or her as the spiritual head of any church or congregation, whilst the clearest evidence is extant for the Pope's spiritual headship. What, then, is the aforesaid Oath of Supremacy, but manifest blasphemy and perjury? While the Protestant rulers and legislators make false and blasphemous oaths their step-ladders to worldly dignity, veneration for oaths cannot be looked for in the people. Why should not the vengeance of heaven fall upon the land in which no Protestant can obtain or retain a post, pension, or seat in the Cabinet, if his lips be not seasoned and purified by perjury? Whilst all other perjurers are branded with infamy, fined, confined, and pointed out by the finger of scorn, shall the Protestant kings, bishops, parsons, and office-holders assume license, in general, to make mockery of the law of God, to arrive at the loaves and fishes, to devour and digest them with the sauce of perjury, and then to stalk abroad without stain or stigma.

THE CORONATION OATH—1 *W. & Mary, sess.* 1, *c.* 6.

Archbishop, or *Bishop*, says to the King or Queen, "Will you, to the utmost of your power, maintain the laws of God, the true Protestant profession of the gospel, and the Protestant reformed religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do, or shall appertain unto them or any of them?"

King or *Queen*. "All this I promise to do."

Every King and Queen of England, ever since the days of W. and Mary to the present time, had to make that

oath to defend, to the utmost of his or her power, the Protestant reformed religion by law established. Even the reigning Queen had to swear to what neither she, nor any other person, has any possibility to know. What man could say, with certainty, what the Protestant reformed religion in England is?—a reed that bends with every breeze, that is daily reformed and re-reformed ; that holds not the same fashion or principle a week in any two villages. If they have any fixed religious notions, would they daily split, and flee from one sect to another, and even "go to Rome?" And what is meant by the Protestant reformed religion by law established? Perhaps the Thirty-nine Articles creed, or the Presbyterian creed, or the Wesleyan creed, or the Swedenborgian creed, or the Southcottian creed, or the aggregate of the hundreds of jarring and contradictory creeds that go under the name of the Protestant reformed religion in England and Scotland.

Protestancy is not a term expressive of any system of faith whatever, but a term devoid of fixed or settled meaning, that signifies any, or every thing, but Catholicity ; a term that expresses not faith, but the absence of faith ; a term that creates in the mind no idea of any fixed religion, or positive principle whatever, but the mere negation or abjuration of the Catholic religion. Certainly, the Socinian, Arian, Jew, Deist, or even the Atheist, may also be called Protestants, whereas every one of them protests against the Catholic religion. "By the Protestant faith," says Chillingworth, "I understand not the doctrine of Luther, or Calvin, or Melancthon, or the Confession of Augusta, or Geneva, or the Catechism of Heidelberg, or the Articles of the English church, nor all the Protestant confessions taken together, but that in which all agree, and which they all unanimously adopt as their perfect rule of faith and action—the Bible ; and the Bible only is the religion of the Protestants."

Really, Chillingworth's definition of Protestancy is puzzling, even to the grey-headed divines who spend their whole life over the Bible; but much more so to the young Queen, to whom balls, levees, and the perplexing care for all parts of her extensive dominions, leave but little leisure to study and examine the deep dogmas of religion. Now, suppose it be disputed whether Episcopacy be consistent with the Bible. The Scottish Covenanters, the Irish Presbyterians, and the English Dissenters, find no warrant for it in the word of God; but the Anglical Protestants do. Or, if infant baptism or the sacraments be contested, the Baptists find not the former, the Quaker discover not the latter in the Bible. The Anglicans do. How is it possible for the young Queen to ascertain, amidst the endless conflicts of Sectarians, the Protestant reformed religion established by law; and as the thing is impossible, why make her swear to defend it to the utmost of her power? Since sacred science, mature judgment, freedom from worldly cares, the dissipation and allurements of high life, are essential for deep religious research, for tracing back through the annals, decrees, and definitions of the primitive church, the religion that was foretold by the prophets, revealed by Christ, preached by the apostles and handed down, is it not terrific impiety to make the Queen, as she ascends the throne, to swear on the holy gospels to defend to the utmost of her power the true religion, which she cannot possibly know nor understand?

The fault has not its origin in these latter days, but is deep-rooted in the gloomy days of England, when Church-plundering, King-killing, and Puritanical fanaticism was prevalent. But as the thick clouds have, in a great measure, disappeared; as several inroads are being made by the King and law-makers upon the Church established by law; *George IV.* grants the Church-rate

Bill, the Irish Church Temporalities Bill, by which ten Bishopricks in Ireland, and all benefices in which Divine service had not been performed for the three preceding years, are abolished. He also signed a bill in regard to the Bishoprick of Durham, and the appropriation of some lands to build and endow a University : the clause notwithstanding, "And will you preserve unto the bishops and clergy of this Realm, and to the churches committed to their charge, all the rights and privileges, as by law do or shall appertain unto them, or any of them ?" Why not, then, let go with the rest, the absurd and false Coronation Oath ? What earthly object is obtained by making the King or Queen perjure themselves ? Now, come to review another horrible oath which was enacted in the reign of *Charles II.*, and which the King and Queen have to subscribe also, at their coronation:

AN OATH, *enacted*, 30 *C. II.*, *Stat.* 2.

"I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe that in the sacrament of the Lord's supper there is not any transubstantiation of bread and wine into the body and blood of Christ, at, or after the consecration thereof by any person whatever; and that the invocation or adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, and in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for the purpose, by the Pope, or any other authority, or person whatsoever, or without

hope of any such dispensation from any person or authority whatsoever, or without thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning."

The statute moreover provides that no member of either house of Parliament shall take his seat there during a debate, or vote personally or by proxy, until he, after having first taken the Oath of Allegiance and Supremacy, audibly recite and subscribe the above declaration. Queen Victoria had, according to the newspapers of the day, to make that oath, to swear upon the holy gospels her disbelief in the Real Presence; "and that the invocations of the Saints, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

What a deadly wound she then inflicted on her own illustrious Catholic relatives in Germany, her Catholic subjects, Catholic allies, Catholic members of Parliament, upon all England who were Catholics for nine hundred years, upon the millions who are Catholic still; upon all Ireland and the Canadas, who are almost all Catholics; upon the two millions of Catholics in the United States of North America; upon twenty-seven millions Catholics in South America; upon the whole population of the European Continent, who are all Catholics, with the exception of about one-half of Holland, Prussia and Sweden, who are split into innumerable sects; upon several numerous churches of Catholics in the East and West Indies, in the islands of the Atlantic and Pacific Oceans; upon the Catholics of Australia and Vandieman's Land!

Upon the greatest saints, civilians, and conquerers—SS. Basil, Chrysostom, Athanasius, Gregories, Augustin, Jerome, Ambrose, Hilary, Anselm, Bishop Fisher, Thomas of England, and Patrick of Ireland.

Upon Sir Thomas Moore, Constantine, Alfred, Edward the Confessor, William the Conqueror, Charlemagne, St. Louis; and, in short, upon all Christendom down from the apostolic age until the Reformation, who were all, without any one exception, Catholics, believing most firmly in the Real Presence; and lastly, upon the seven-tenths of all Christians now-a-days in the whole world, who are Catholics, and firm believers in the Real Presence. Was it not extremely wicked for the Protestant Bishops of Canterbury and London, when they crowned the youthful, gracious Queen, to make her swear on the holy gospels that the whole world, with the said few exceptions, are superstitious and idolatrous!

See the holy Council of Trent, in sessions during the pontificate of three successive Popes—Paul III., Julius III., and Pius IV.—from the year 1545 to 1564; Cardinals, Archbishops, Bishops, and Abbots, from all Christian countries, for eighteen long years poring over the holy Bible, Fathers, and Councils of antiquity, with the only view of defining and transmitting to posterity the genuine seed originally scattered by the Divine Husbandman in the field, taught by the apostles and proclaimed by the martyrs and confessors. Let the reader, after he has perused and digested the clear and strong proofs left us by that holy Synod for Transubstantiation and Invocation of the Saints, turn his eyes over upon the young Queen of England swearing by the order, and in the presence of the two Protestant Bishops, that she knows for certain, and better than all the Popes, Cardinals, and Bishops in the whole Catholic world, that the dogmas of the Real Presence and Invocation of the Saints are superstitious and idolatrous.

Now come to compare what she is made to swear at her coronation, with the Christian doctrine which she had to learn previous to her confirmation.

"The Book of Common Prayer says, in the *Catechism on the Lord's Supper:*

"*Quest.* Why was the sacrament of the Lord's Supper ordained?

"*Answ.* For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

"*Quest.* What is the outward part or sign of the Lord's Supper?

"*Answ.* Bread and Wine, which the Lord hath commanded to be received.

"*Quest.* What is the inward part or thing signified?

"*Answ.* The Body and Blood of Christ, which are verily indeed taken and received by the faithful in the Lord's Supper."

Really it is astonishing that that Protestant bishop who had taught her, previous to her confirmation, "that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," would again have the folly and wickedness to make her solemnly swear at her coronation that the same doctrine is superstitious and idolatrous.

Not alone the kings and queens, but likewise the Protestant bishops, Protestant members of Parliament, and all Protestant office-holders, who had learned in the catechism and house of worship, "that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," have to make a solemn oath at the door of every post and office that the same sworn tenet is false and idolatrous; that there is no truth whatever in the Protestant doctrine, which had all along been held

and professed! What is the inference, but that by holding a doctrine which they never believed, they were hypocrites; or by abjuring a doctrine which they believe to be the doctrine of Christ, they are undisguised perjurers. Both hypocrisy and perjury are sins odious to God and man.

PARLIAMENTARY TEST, *enacted, W.* 1, *and Mary, Sess.* 1, *c.* 1.

"I, A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to their Majesties king William and queen Mary. So help me God."

"I, A. B. do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God."

Now, the first impression made upon the reader of the oath is this, that the goodly swearers hold in detestation and abhorrence that position, that princes excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed by their subjects or any other whatsoever; but that there is neither impiety nor heresy in the position that princes may be deposed, deprived or murdered by Protestants: that the goodly swearers hold impiety, heresy, the deposition and beheading of princes in holy abhorrence. But the very principle which they abjure, is taught in the schools and reduced into practice by themselves, namely, that tyrants or bad kings may be deposed and even beheaded by their subjects.

Second: "And I do declare, that no foreign prince,

person, prelate, state or potentate, hath, or ought to have, any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm." The *fact* and *right* are abjured ; whilst all persons know that both the one and the other exist and are acted upon. The Prince of Orange himself, who was but a foreigner, exercised the right—had from the very moment of his landing in England power, superiority, and pre-eminence, spiritual and temporal. As the Royal Family are by law disallowed to marry their subjects, they must seek alliance abroad : George III., George IV., Duke of Kent, the princess Charlotte, and Queen Victoria, brought in foreign princes, who exercised both temporal and spiritual power and pre-eminence. Is it not, therefore, evident perjury to abjure facts that exist, and rights that are sanctioned by the laws ?

What could have been king William's motive for providing this oath the very first year of his reign ? His motive was, without doubt, to flatter John Bull with high notions of his own independence of all foreign powers. He gulled John Bull. He created for him a National Debt, Banks, and Funds—things that were never before known in England ; he borrowed on public credit, the fourth year of his reign, one million, and the fifth year, two different sums—one million, and one million and a half. Which debt continues growing ever since on the shoulders of John Bull. If individuals proclaim and swear that the reigning family, as being foreigners, have not, and ought not, to have any power or superiority in England, would they not be immediately prosecuted for high treason ? Is not the same treasonable oath put into the people's mouth by the laws ? Is a denial of the right and fact, criminal in the mouth of the people, innocent in the mouth of the great ones !

DISSENTERS' OATH, *enacted* 9 *Geor.* IV., *c.* 17.

"I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare, upon the true faith of a Christian, that I will never exercise any power, authority, or influence which I may possess, by virtue of the office of . . . . to injure or weaken the Protestant Church as it is by law established in England, or to disturb the said Church, or the bishops and clergy of the said Church, in the possession of any rights or privileges to which such Church, or the said bishops and clergy are, or may be by law entitled."

On the emancipation of the Dissenters in the year 1828, all the civil offices hitherto closed against them are now thrown open, on condition of subscribing the above oath—on condition that they will bind themselves, upon the solemnity of an oath, "not to injure or weaken the Protestant Church as it is by law established in England, or disturb the said Church, or the bishops and clergy of the said Church, in the possession of any rights or privileges to which such Church or the said bishops or clergy are, or may be by law entitled."

Mark, that the tense is the *present* and *indicative*, not the future or potential—as *it is* by law, not as *it will*, or *may be* hereafter by law established. Therefore, if the oath is to be construed, as all Christian oaths and declarations should be, in the literal sense and without equivocation, duplicity, or mental reservation whatever, the Dissenters are bound not to injure or weaken the Protestant Church, as it is at the time of taking the oath, not as it will or may at any future period, be by law established in England. But the following provision in the oath is stronger and more general than the former; it takes in both the present and the future time, binds them to hold peace and friendship towards the established Church and

established bishops and clergy now and for ever. "That they will not disturb the said Church, or the bishops and clergy of the said Church in the possession of any rights or privileges to which such Church or the said bishops and clergy *are* or *may be* by law entitled." The evident tenor of the oath goes to defend whatever rights and privileges the Protestant Church and clergy had at the time of taking the oath, together with whatever rights and privileges they will at any future period possess. Therefore the Dissenters, notwithstanding their implacable hatred towards the Establishment, are bound by their solemn oath to keep the peace towards it now and for ever. This is a hard pill to be swallowed ! Does not their separation and dissent—does not every meeting-house they erect, and every sermon which they preach, directly tend to weaken and disturb the Church and clergy established by law? The mighty struggle which they make, and the enormous expense which they incur for the erection of separate houses of worship, and for the support of their dissenting ministers, with their wives and families, is the most convincing proof that they look upon the Established Church as unchristian, and upon the Protestant bishops and ministers as false teachers, thieves, and robbers, that are come near the end of the world to disperse and destroy.

The dissenters make that oath, whilst it is generally allowed that neither peace nor happiness will reign in the British Islands until the Established Church will be stripped naked of all its plunder, to be distributed on charitable purposes. "The most heart-rending curse which Providence has permitted to fall upon the land occupier in Ireland is the Church Establishment ; this, like the scorpion's tail, is armed at all points, and scourges the peasant, through *tithes and church-rates*, till it draws his very *blood*. This establishment not only strips him of food and raiment, but it also insults him by the monstrous

injustice of obliging him to give his sweat—whilst he himself is left to pray in the open air—*to feed the Parson and his rapacious family and followers*, who go about, *not doing good*, but to *vilify and calumniate the religion* which this peasant reveres ; it compels him to purchase bread and wine, and stoves and music, for the *Church which he deems* PROFANE ; to pay the glazier and the sexton, the grave-digger, and divide his clothes between them, and to cast lots, like the Deicide Jews, upon his cloak. Whilst these oppressions are suffered to continue, how can the men who are made to the image and likeness of God, and for whose use the earth yields all its produce, how can they be fed or in any way provided for? They must either be sacrificed in hecatombs to the furious passions which brood over this country, or these passions must be restrained, and the laws altered which gave them birth."—*Bishop Doyle.*

Would not the sworn defender of the conspiracy be punished as an accomplice ; would not the magistrate, who swears not to disturb the violators of the laws, be soon dismissed ; would not the advocate, who after having taken the client's fee, swears not to disturb or weaken the opponent's case, be disgraced and expelled from the bar? How then can the Dissenters, who have sworn not to injure, disturb, or weaken the Protestant Church of England, free themselves from the guilt of perjury, if they defend, directly or indirectly, their own religious system? There is a moral principle—*silence gives consent*—founded upon the saying of the Apostle, ROM. i. 32, they who do such things are worthy of death ; and not only they, but the consenters also. The Dissenters are certainly by the oath bound down to their best behavior, to observe profound silence on the manifold errors and church-plundering of the established clergy.

THE CATHOLIC OATH OF ALLEGIANCE, *enacted*, 10 *Geor. IV.*, *c.* 10, *Sec.* 2, *An.* 1829.

"I, A. B., do sincerely promise and swear that I will be faithful and bear true allegiance to his Majesty King George IV., and will defend him to the utmost of my power against all conspiracies and attempts whatever which shall be made against his person, crown, or dignity; and I will do my utmost endeavor to disclose and make known to his Majesty, his heirs, and successors, all treasons and conspiracies which may be formed against him or them: And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the Crown, which succession, by an Act entitled, 'An Act for the farther limitation of the Crown, and the better securing the rights and liberties of the subject,' is, and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants: hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the Crown of these realms: And I do further declare that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion, that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever: And I do declare, that I do not believe that the Pope of Rome, or any other foreign Prince, Prelate, Person, State, or Potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. I do swear that I will defend to the utmost of my power the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by the

law within this realm ; and I do solemnly swear that I will never exercise any privilege to which I am, or may become entitled, to disturb or weaken the Protestant religion or Protestant government in this kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever."

This oath came in company with the Emancipation Bill, as a substitute for all the preceding oaths of allegiance. What could be the motives for requiring them to make declarations that are contrary to the truth and facts? Would they become more faithful subjects, or better citizens, by being involved in perjury? The oath consists of five clauses. The first binds the swearers to maintain the succession of the crown in the heirs of the Princess Sophia, being *Protestants:* the second, to defend the settlement of property as by law established in England ; the third, to disavow, disclaim, and abjure any intention to subvert the law-church establishment in England, and never to exercise any privilege, which they may have, to disturb or weaken the Protestant religion, or Protestant government of England ; the fourth, to declare their belief that the Pope, or any foreign prince, prelate, person, state, or potentate, hath not, nor ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within the realm of England ; and the fifth clause binds them to declare, profess, and solemnly to testify, that they make the said oath, and every part thereof, in the plain and ordinary sense of the words of the said oath, without any evasion, equivocation, or mental reservation whatever. Now let us consider these five clauses, one by one. The first clause says:

" And I faithfully promise to maintain, support, and

defend, to the utmost of my power, the succession of the crown, which succession is, and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being *Protestants*."

As no allusion to the clause is made in any of the oaths required of the Protestants and Dissenters, it is unaccountable why it is foisted into the Catholics' oath. To be free from the guilt of perjury, man must not swear rashly, or without certainty of the truth and justice of his affirmation. But what evidence or certainty has any Catholic in the British Islands in regard to the Princess Sophia, Electress of Hanover, whether she was a Lutheran, Calvinist, Socinian, Presbyterian, or a Protestant of any sort; or whether such a person ever existed; or whether the reigning Queen of England is an heir of her body—a subject perhaps not three out of fifty English or Irish Catholics know. If that be the case, they swear to an uncertainty, and therefore commit the crime of perjury.

"The succession of the crown must be maintained in the heirs of her body, being *Protestants*."

Not only do they swear that they know that the reigning family are lineal descendants of Sophia, Electress of Hanover, which they have no means or possibility of knowing, but to maintain the succession of the crown in the heirs of that unknown, perhaps never existing female, they being Protestants; and as Protestancy is a vague and indefinite thing, they swear to three uncertainties—that such a female as the Electress of Hanover really existed, that Queen Victoria is an heir of her body, and that all the vagaries of Protestantcy must be maintained. If this be not rash and false swearing, I know not what to make of it.

"The succession of the crown must be maintained in the heirs of her body, being *Protestants*." Therefore they

are not to be maintained, if they cease to be Protestants. That this was the scope and intention of the framers of the oath, is rendered clearer in the other clause—'I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment, as by law settled within this realm. And I do solemnly swear that I will never exercise any privilege, to which I am, or may become entitled, to disturb or weaken the Protestant religion, or Protestant government in this kingdom." That it was their aim and intention to bind down the people to maintain the rulers and clergy of England, as long as they remain Protestants, but no longer, is rendered still clearer by the statute, 1 *W. and Mary, Sess.* 2, *c.* 2, *sect.* 9.

"And whereas, it hath been found by experience, that it is inconsistent with the safety and welfare of this Protestant Kingdom, to be governed by a Popish Prince, or by any King or Queen marrying a Papist, the Lords spiritual and temporal, and Commons, do further pray that it may be enacted : That all and every person, or persons, that is, or shall be reconciled to, or shall hold communion with the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the crown or government of this realm, and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, or to exercise any Regal power, authority or jurisdiction within the same. And in all and every such case or cases, *the people of these realms shall be, and are hereby absolved of their allegiance.* And the said Crown and government shall from time to time descend to, and be enjoyed by such person or persons, *being Protestants,* as should have inherited or enjoyed the same, in case such person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead."

Is it not the evident tendency of the statute of *W.* and *Mary*, to preserve the church and government, as long as they remain Protestants, and to destroy them the moment they become Catholics? does not the oath also aim at binding the Catholics to defend them to the utmost of their power, whilst they continue Protestants, and to release them, *ipso facto*, from all allegiance to the Protestant clergy, and Protestant government, if they become Catholics, or marry Catholics? Since that, and nothing else, was the evident and expressed intention of the framers of the oath, the Catholics are bound upon oath to defend to the utmost of their power all the hideous heresies and schism of the Protestant Church; and are, therefore, involved in all the censures provided in the sacred Canons against heretics and their aiders and defenders.

Bulla—Cœna Domini, *sub Clement* XIII. "We excommunicate and anathematize, on the part of Almighty God the Father, and of the Son, and of the Holy Ghost; also with the authority of the blessed Apostles, Peter and Paul, and with our own, all Hussites, whatsoever, Wicliffites, Lutherans, Zuinglians, Calvinists, Hugonites, Anabaptists, Trinitarians, whatsoever, as being apostates from the Christian faith, and all the several other heretics whatever, under whatever name they go, and to whatever Sect they belong."

Con. Lateran, *sub Innocent* III. "We decree that all the believers in them, harbourers, defenders, and abetters of heretics, be under an excommunication, firmly ordaining, that after any of them be branded with an excommunication, if he disdains to make satisfaction within a year, he be, *ipso jure*, infamous."

How then can the English swearers pretend to free themselves from the spiritual censures—excommunica-

tion, interdict, suspension decreed against heresies, and the abettors thereof? How can they call themselves members of the Body of Christ, whereas they are, *ipso facto*, cut off?

The Catholic religion is opposite to the Protestant, as light is to darkness. When the Catholic truth prevails, the Protestant heresies disappear; and when Protestancy is left undisturbed, the Catholic religion withers and decays. Every sound sermon and book that comes forth in defence of the Catholic Church, tend to weaken and disturb the Protestant Establishment. Which high crime the English and Irish Catholics could not at all bring themselves to commit, provided they construe their oath in the plain and literal sense, without any mental reservation or equivocation. Perhaps they could discharge their duty to God and man by maintaining the balance of power between the contending churches—by preaching now the Council of Trent and Papal Supremacy, and then the 39 Articles, and the headship of Queen Victoria; to-day the seven Catholic Sacraments, and to-morrow the Protestant three; or it may be that they could hold neutrality. This is impossible also, for it is written: *He that is not with me is against me; and he that collects not with me, scatters.* Therefore by not defending the faith and doctrine of Christ, they are enemies of Christ; and by not collecting with arguments, in season and out of season, the straying sheep into the fold, they scatter and disperse those sheep that are already collected.

The good shepherd giveth his life for the sheep; he bore our sins on his body upon the tree; by his stripes we are healed and converted to the shepherd and bishop of our souls; he went in quest of the lost sheep, and, when he found it, laid it upon his shoulders and carried it home rejoicing.

Had the apostles and primitive martyrs pledged themselves not to disturb or weaken the heresies and idolatry

of the early ages ; had Pope Gregory, Austin, and Patrick, compromised with the errors of the ancient Saxons and Irish, not a ray of the Christian religion would have reached our times. And when they brought the apostles and set them before the council. And the high priest asked them saying : Commanding we command you, that you should not teach in his name ; and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us. But St. Peter and the apostles answering, said : We ought to obey God rather than men. The English Catholics, if equally circumstanced, would obey men rather than God, would pledge themselves not to fill London at all with the Catholic truth.

Let me insert the decree of *Pope Inno.* III. "The man certainly incurs the guilt of the evil doer who neglects to correct him when he can : for *not only the evil doers, but they also who consent to them, are worthy of death.* And he that removes the ills of the afflicted, makes rich sacrifices to God. And to neglect to disturb, when he can, the perverse, is to foster them. The man that neglects to oppose the notorious sinners, cannot free himself from the guilt of secret consent ; and the man that condemns the sinners proves his hatred of the sin. He that spares not the delinquents leaves himself no room to trangress. And the first step in innocence is to hate the crimes. And he that consents to the depravity, throws the door wide open to the sinners. And it avails not a man to be guiltless in his own actions, when he is to be punished for the sins of others." *Quoted in Gratian, Dist.* 86, *c.* 3.

And we learn in the Catechism that we become accessory by nine ways to the sins of others—by counsel, by command, by consent, by provocation, by praise or flattery, by concealment, by partaking, by silence, by defence of the ill done.

Farther, as evil communication corrupts good manners ; and as with the holy thou shalt be holy ; and with the innocent man thou shalt be innocent ; and with the perverse thou shalt be perverted, each person is bound, even from self-interest, to disturb and weaken with all moral means, reasoning, and argument, and suasion, the heresies, lest the infection spread and prostrate his own family. The heathens themselves discovered through the light of nature that the rising generation are prone to follow bad example, whilst history declares that no infection spreads more rapidly, or makes a greater havoc than heresy. The several oaths heretofore seen, which are contrary to the truth, and which are therefore perjury, are but Satan's net for catching the souls, not alone of the Protestants but also of the Catholics. What earthly gain can be expected by perpetuating them ? Can it be supposed that the Royal Family, or the nobles, or the people, will become better rulers or more faithful subjects by perjuring themselves, by forfeiting their title to the kingdom of God ?

My essay on the church by law established in England concludes in the words of that great and good man, *William Cobbett, M. P.:* "The event called the Reformation, had impoverished and degraded the main body of the people of England and Ireland. In paragraph 4, I told you that a fair and honest inquiry would teach us, that the word Reformation had in this case been misapplied ; that there was a change, but a change greatly for the worse ; that the thing, called the Reformation, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood ; and that, as to its remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting

wrangling and spite, which now stare us in the face, and stun our ears at every turn, and which the 'Reformation' has given us in exchange for the ease, and happiness, and harmony, and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers."—*Hist. Reform.*, *par.* 449.

CHAPTER VII.

HISTORY OF PROTESTANCY IN AMERICA.

Bishop Hopkins, Primitive Church, p. 354; *Burlington, Vermont, An.* 1835, saith: "Previous to the Revolution, the Colonies were under the spiritual jurisdiction of the Bishop of London, and whatever construction was then put upon the office of a bishop, and the promise of obedience to him, in this country, continues to be the law of our Church to this day; those points alone excepted, in which our Church has thought fit to alter by some new provision. And in all the Federal Courts, the whole science of jurisprudence is still interpreted according to the English rule, and their law books are read as authority. Marvelous it is, surely, that the laws of the statute should keep their ancient connection with so much constancy, while yet the principles of the Church must be cut loose from all their ties, and be sent adrift to discover new interpretations and definitions of old terms, as if the phrases bishops, presbyters, and ordination vows had suddenly lost all meaning, and ceased to signify at the Revolution what they always signified before.

"By the liberality of the British Government, after the peace was declared, an act of Parliament was passed authorizing the consecration of three bishops for the Church in this country. This was done upon the express assurance given by our Clergy in Convention, that the principles of the Church of England should be faithfully retained. A few extracts from the address of the Convention of 1785, to the English Prelates, will prove this clearly:

"When it pleased the supreme Ruler of the universe, that this part of the British Empire," says that address, "should be free and independent, it became the most important concern of the members of our communion to provide for its continuance."

"The petition which we offer to your Venerable Body is . . . . that you will be pleased to confer *the Episcopal character* on such persons as shall be recommended by this Church in the several States here represented.

"The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high station, from attending to the interests of this distant branch of the Church under their care. *The Bishops of London were our diocesans:* and the uninterrupted, although *voluntary submission* of our congregations will remain a perpetual proof of their mild and paternal government.

"And in the answer returned by the English prelates to the address, we find a further evidence, in the *fear* entertained that the *principles* of the Church might be *changed* from the primitive and acknowledged standards. For, after stating their willingness to comply with the request, they (the English Bishops) say, We are disposed to make every allowance, which candor can suggest, for the difficulties of your situation, but at the same time *we cannot help being afraid* that in the proceedings of your Convention, some alterations may have been adopted or intended, which these difficulties do not seem to justify. These *alterations are not mentioned in your Address*, and as our knowledge of them is no more than what has reached us through private and less certain channels, it is just both to you and to ourselves that we wait for an explanation. . . . . We cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system which will be called a *branch* of the *Church of England*, but afterwards may possibly appear to have *essentially departed* from it either in *doctrine* or in *discipline*.

"In the next Conventional Address of the American Church there was an *assurance* of there being no intention of departing from the *constituent principles* of the Church of England; and in the preamble of the act of that Convention there is a declaration of their *steadfast resolution* to maintain the same *essential articles* of faith and discipline with the Church of England.

"Now all this took place previous to the consecration of the first American Bishops. . . . Bishop Seabury was consecrated by the *non-juring bishops* of Scotland in the year 1784, and Bishops White, Provost, and Madison, under favor of *an Act of Parliament*, were consecrated by the Archbishops and Bishops of England, in 1787; the first nearly five years, and the other three more than two years and a half before the formation of the present Constitution and Canons of our Church was commenced."

Now we see the origin and progress of the Episcopal church in these United States: the picture is drawn by one of its own prelates, and must be therefore true. They profess to follow little Edward's church, but they thought fit, however, to alter it by some new provisions; it is marvelous, however, that the laws of the statutes should keep with constancy their connection while the principles of the church were cut loose from their ancient ties and sent adrift for new discoveries at the Revolution. The reason is evident: because they set more value upon worldly matters than upon Edward's church. What and where were these ties from which the principles of the Protestant church were cut loose and sent adrift in quest of new discoveries? And what were the principles of the Church of England? Sacrilege and perjury. However, the English bishops, in their answer to the American address, said they were afraid that the principles of the Church of England would be changed; that altera-

tions were made, or intended, by the American Convention which were not expressed in their address ; and that they were extremely cautious lest they would be instrumental in establishing abroad an apparent branch of the Church of England, but in reality a thing essentially different in doctrine and discipline.

But the next Convention in the States gave an assurance that they had no intention of straying from the constituent principles of the Church of England ; that they had formed a firm resolution to maintain in faith and discipline, her essential articles.

Now, all these proceedings—promises of love, reverence and submission to the London bishop, and of strict adherence to the essential principles of the Established Church, on the one part ; and expressions of fear and suspicion that there were some alterations intended in America, on the other, were exchanged before the English Prelates had listened to the Petitioners. Finally, Seabury was consecrated by some *Non-juring* bishops in Scotland, and White, Madison and Provost under the favor of an Act of Parliament by some English prelates. Behold the source of the priesthood, if priesthood it could be called, in the Episcopal Church of America. What a hopeful source ! Seabury drew from the Scottish *Non-jurors*, and the other three from the pure fountain of Parliament. And what sort of beings were the Scottish *Non-jurors* ? Dissenters, of course, from the Established Church. So then they have Scottish *Non-jurors* or Dissenters, imparting conjointly with the pure Parliament prelates, the sacred character in the American Episcopal Church. In what manner, I would gladly know, do the waters of the pure and muddy fountains mingle as they flow along. As the little leaven corrupts the whole mass, is there no danger that the polluted stream of the *Non-jurors* spoils the crystal waters of the Parliament pre-

lates ; and as nobody can say how many of the American ministers drew the sacred character from Seabury, doubt and skepticism must follow.

The English Bishops had smelt, at an early stage of the negotiation, the sinister views and intentions of the American gentry, and the event has fully proved how acute was their sense of smelling : for all the solemn promises that were made are basely violated in less than five years, in America, by essentially altering the doctrine and discipline of the English Church, and blowing off the Royal Head, together with the London bishop. They played, indeed, a Yankee trick upon John Bull.

Who were those Scotch Non-jurors and English bishops, upon whom stands the fabric of the American church? have they descended in a regular succession of Orders and mission from any apostolical church? No, but from old Harry, Edward, Elizabeth and Cranmer, who were excommunicated heretics and schismatics. Could they impart Holy Orders which they had not? They imparted only a wound to the heads upon which they imposed their sacrilegious hands ; their consecrations were desecrations ; their benedictions were maledictions.

In 1789, that is, five years subsequent to the repeated promises of adherence to the principles of the English Church, and of faithful obedience to the bishop of London, a Convention of Bishops, Clergy and Laity, held in Philadelphia, altered the Book of Common Prayer, and ripped it up from top to bottom ; saying in the Preface : "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may, without offence, be allowed, provided the substance of the faith be kept entire ; and that in every church, what cannot be clearly determined to belong to doctrine, must be referred to discipline : and therefore, by common consent and authority, may be al-

tered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions.

"The Church of England, to which the Protestant, Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface to her Book of Common Prayer, laid it down as a Rule—That the particular forms of Divine Worship and the Rites and Ceremonies thereof, being things in their nature indifferent and alterable, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should from time to time seem either necessary or expedient.

"The same Church hath, not only in her Preface, but likewise in her Articles and Homilies . . . . seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations, in the reign of several princes, since the first compiling of her Liturgy in the time of *Edward* VI., yielded to make such alterations, yet so as that the main body and essential parts of the same have still been continued firm and unshaken.

"But while these alterations were in review before the (American) Convention, they could not but with gratitude to God, embrace the happy occasion which was offered to them, to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

"It seems unnecessary to enumerate all the different alterations and amendments, as they will appear, and the reasons for them also, upon a comparison of this with the

Book of Common Prayer of the Church of England, in which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require.

"And now, this important work being brought to a conclusion, it is hoped that the whole will be received and examined by every sincere Christian with a meek, candid, and charitable frame of mind, without prejudice or prepossessions."

Behold the declaration, that this Liturgy was first compiled in the time of *Edw. VI.*, and that it underwent in the reign of several princes such alterations as were in their respective times thought convenient. See Chapter III. It is not, therefore, that clean and unbloody sacrifice that was, according to the prophet *Mal.* i. 11, to be offered from the rising of the sun, even to the going down, and in every place; not the clean oblation, not the holy sacrifice of the Mass, which is offered up in all nations ever since the dawn of Christianity.

They say: "that in the divine worship, different forms may be allowed, provided the substance of the faith be kept entire."

When they speak of the substance of the faith, they must have in view some parts that are not substantial, but accidental. By what rule do they distinguish the essential from the non-essential parts of the faith? What appeared essential to little Edward and his uncle the Duke of Somerset, the same things appear unessential to the American Convention. When will their alterations come to an end?

They say: "It is but reasonable that, upon weighty considerations, such changes and alterations should be made in the particular forms of Divine Worship, as to those who are in places of authority should, from time to time, seem expedient."

Places of authority is a vague expression. As the king is placed in authority over the people ; the general, over the army ; the admiral, over the sailors ; the teacher, over the scholars ; the father, over the family ; the master, over the servants. The king, general, admiral, teacher, father, and master, are empowered, according to the American Convention, to make, unmake, alter, and modify the Protestant worship and religion. And what is still more horrible, they build their volatile propensities upon the apostle.

"It is," they say, "a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may, without offense, be allowed."

Here is revived the old exploded heresy of Pelagius : That as they are redeemed by the blood of Christ, they have liberty and freedom from the holy commandments ; that they may act and think as they please ; that faith alone will save them ; that if they murder, rob, steal, burn and despoil the asylums of the poor, seduce the neighbor's wife or daughter, or perpetrate all the black crimes which human nature unaided by divine grace is capable of, they have nothing to fear from the wrath of God. May Christ Jesus, who has shed his precious blood for mankind, save them from the infernal errors of the Protestants ! They have already demoralized and ruined the world.

Let them read *St. Augustine, Tom.* IV., *De Fide et Opribus, C.* xxiii.: "They can see the clear saying of the Apostle, 1 *Pet.* xi. 16, where he speaks of those who construe into the liberty of the flesh and occasion of sin, and as a cloak for malice, what is written, *Gal.* iv. 31, *So then, brethren, we are not the children of the bond-woman but of the free, by the freedom wherewith Christ has made us free ;* and imagine that it signifies free will to live as they please ;

that as being saved by such great redemption, they suppose that they may do anything, not noticing what is written, 2 *Pet.* xi. 17. These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved; for, speaking proud things of vanity, they allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error; promising them liberty, whereas they themselves are slaves of corruption. For if, flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome, their state is become unto them worse than their former. For it had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment which was delivered unto them; for that of the true proverb has happened to them: The dog is returned to his vomit, and the sow that was washed, to her wallowing in the mire."

That the blessed liberty wherewith Christ hath made us free, *Gal.* iv. 31, consists not in freedom to make or alter divine worship, but in freedom from the slavery of the Mosaic law, becomes evident by taking the whole chapter in connection. *Verse* 3: So we also, when we were children, were serving under the elements of the world; but when the fullness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law; that we receive the adoption of sons: . . . . crying, Abba, Father. And, again, *Gal.* v. 13: You, brethren, have been called unto liberty, only make not liberty an occasion to the flesh, but by charity of the spirit serve one another; for the law is fulfilled in one word: *Thou shalt love thy neighbor as thyself.* I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh. The works of the flesh are

manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissentions, sects, envies, murders, drunkenness, revellings, and the like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

When they assume, from the blessed liberty wherewith Christ hath made us free, liberty to alter and modify divine worship, liberty to create dissensions, sects, and divisions from the Church of Christ, they only take the liberty of the flesh. There is then before them a wide field. They fall into the manifold sins of the flesh above mentioned, and forfeit all claims to the kingdom of God.

Who is the Spiritual Head of the American Protestants?

The 37th of the 39 *Articles* in England saith: The King's majesty hath the chief power in this realm of England and other of his dominions: unto whom the chief government of all the estates of his realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

The same Article is altered in America thus: "The power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted."

Wherefore the Anglicans have made the King as their spiritual head, but the Americans are since the Revolution, in 1776, without a spiritual head of any sort. The Anglicans made a head of the King, because he had church plunder at his disposal; but the American would not assume the President for their spiritual head, because he had no good things which he might give them. Had he

in his power tithes, first fruits, and glebes, it is probable that our Episcopalian ministers would not be surpassed in loyalty by the Scottish or British Clergy. That is my opinion, but I may be wrong. Whereas the Protestant ministers are in all countries chips from the same block, from schism and heresies ; and whereas they assume the liberty wherewith Christ hath made them free, to do the works of the flesh, it is likely that their rejection of the President's supremacy can be traced to no other cause than to the absence of church plunder. I think that we are warranted in saying that the English and Scottish parsons will shake off the spiritual headship of their king the very moment he will be stripped of his church patronage by the Reformers. The wars and financial difficulties seem to indicate that crisis ; it will try the parsons' souls. If they abandon him in his adversity, after having so long stood by him in his prosperity, it will show to the world that they were but summer friends, paying allegiance all along, not unto him but unto mammon : that they never believed at heart what they professed with their mouth : that they were but hypocrites and perjurers.

The Wise Creator hath allotted a head for every society, both rational and irrational : the human body has its head ; the family, school, ship, and the State, have their respective heads. The Gentiles who have not the law, do by nature the things that are of the law and show the work of the law written in their heart. *Rom.* iii. 14. Hence the untutored Indians submit to the chief ; the wild animals in the prairie, the wild geese in the air, the fishes in the deep, and the bees in swarms, being guided by nature, or rather by nature's God, pay strict obedience to their leaders. Whereas, the Episcopalians had, in the year 1776, abjured the spiritual headship of the King and likewise that of the President, who, or what is their head ? Can they, as a solitary exception from the order of nature,

preserve the unity of faith and knowledge of the Son of God, or hang together in the bond of charity, without a head? If they can, the Redeemer hath said in vain, *John*, x.: Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and they shall be one fold and one shepherd: in vain hath he said: He that heareth not the Church, let him be to thee as the heathen and publican: in vain hath he said: He that heareth you, heareth me; and he that despiseth you despiseth me.

Let the goodly people who have revolted from the body of Christ, which is the Church, reflect on the words of Christ Jesus, *John*, xv. 6: If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and be burned. They have revolted from the body of Christ; and their own followers, playing their own game back, revolt from them.

The Progress of Dissension among the Sects in Vermont.

Dr. Hopkins, Prim. Church, p. 2, saith: "Since the days of the reformers the propensity to discord has increased, until it surpasses the learning of most men to count the variety of sects, or trace the causes of their separation."

Ibid. p. 305, he saith: "And in our own land, the new world, in which every jarring element of religious faction finds a home; where the inventive faculties of our people even increases the variety of sects with each succeeding generation." He knows full well that religious discord among them is on the increase; that the jarring elements find a home in Vermont, and play about his own ears, and threaten utter annihilation to his already tottering edifice.

At Burlington, his episcopal See, there were, in the year 1830, but two sects—the Unitarians and Calvinists: the former worshiped in the red, and the latter in the

white meeting-house—so they call their houses of worship. The white meeting-house sends forth, in the year 1832, a young swarm, who called themselves Episcopals, and erected a third meeting-house, which they styled the stone meeting-house. And again the same prolific white meeting-house dispatches, in the year 1833, another hopeful swarm, which called themselves Methodists, and erected what they styled the brick meeting-house : and in a few years a fifth meeting-house was got up, by a sect called Baptists. So that in the short space of three or four years sectarianism is extremely prolific in that small village ; and, contrary to the law of natural generation, the young swarms differ the very moment they desert the old ones, from them in genus and species, in cast and creed ; but as for creed, or settled religious principles, neither the old or the young have any such things.

Now, it might be presumed that Burlington had preachers and meeting-houses to their hearts' content ; but they did not think so; some windfalls from each meeting-house conglomerated into the court-house, to devour the new light poured out by every newly arrived Universalist minister. Whether these grew up in numbers, and erected another house, since my departure from the State, I cannot say.

Wherefore that village of about three thousand inhabitants is incumbered with six sects and six preachers, and a regular staff of wives and little ones, although the apostles had no wives nor children to draw their attention from their spiritual callings. To form some idea of the immense burden that is entailed upon them, you must know that one of the ministers hath nine children to be provided for by his flock — one congregation at home, according to the flesh, and another in the meeting-house according to the spirit. He ought to be able to say whether the apostle's doctrine is truthful, 1 Cor. vii. 32 :

He that is without a wife is solicitous for the things that belong to the Lord, how he can please God ; but he that is with a wife is solicitous for the things of the world, how he may please his wife ; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; but she that is married thinketh on the things of the world.

If that village have six preachers, with their wives and children to feed, clothe, lodge, and educate, they have in return the pleasure to pass on the Sabbath from one meeting-house to another, to hear every great preacher that comes from the city, which is generally the case, for all the sects take good care, for preserving the balance of power, to invite, in their turn, some talented spouters who will eclipse the neighbors. Let us turn our eyes to the neighboring villages.

In Shelburn, six miles off, there was in the year 1832 but one congregation, named Episcopalians, having, as preacher, a home-spun old gentleman, for whom they erected in 1833 a neat two-story brick house. Now, the poor old man naturally looked for peace and comfort for the rest of his days in the bosom of his good and kind hearers; but he soon found that their smiles and goodness was like the winter sunshine, to give place to frost and snow; for scarcely had he brought his furniture in and stretched his old bones in the fine house, when a Methodist arrived, who dashed forth from a manuscript a few sermons to the gaping flock in the district schoolhouse. Not foreseeing that his fountain would soon run dry, his written sermons would ere long be exhausted, they called him "a pretty clever preacher;" "he laid down sound premises, and drew excellent conclusions— I must go to hear him in the afternoon;" "Luther, Calvin, and old Harry were wicked men; Episcopalianism which came down from them is but mummery, teeming

with useless and unmeaning formalities, which can stand no comparison with the plain scriptural system of John Wesley." It need not be told that the old man had to clear away to some other quarters. A neat meeting-house, with a spire, seats, and horse-sheds, starts up as by magic, for the Wesleyan minister. But the set sermons being in a few months gone by, the preacher's eloquence is already on the wane; the hearers roll and slumber on the benches; his discourses are declared to be the monotonous recitations of the school-boy; they are no longer clever nor pretty, but tiresome and irksome, and unfit for these enlightened times.

Behold! during this state of things a Universalist minister, passing on his way, is requested by some of the distracted people to make a display of his principles in the aforesaid school-house. In compliance, he opens the kingdom of heaven unto all persons, even unto the unbaptized and unrepenting sinners; he denies future judgment, and likewise hell; he turns into ridicule the Episcopalian and Methodist ministers. There was a general shout—"He is the man for us." No pen or tongue could describe the bickering and asperity that sprung up among that people. The daughters rose against mothers, brothers against brothers; relatives, friends, and neighbors are in open conflicts with one another; some sided with the Universalist, some with the Methodist, and other some proposed that the old Episcopalian minister should be recalled. Whether they had by some ray of new light come at the truth, or made peace upon some solid foundation, or merely signed an armistice to take time for recruiting and preparing themselves for a fiercer campaign, I cannot say; but I can, without fear of contradiction, say, that they never can expect union, harmony, nor contentment, until they come into the embraces of the fold of Christ—the Holy Catholic Church.

At Wallingsford, a village seventy miles further south, Calvinism swayed from the first settlement of the town until the year 1832, when a part of the congregation, being tired and disgusted, as they said, "from Calvin's cant," called for some "liberal preacher," and, upon being refused, they formed a split. The fire thus kindled is fanned by every breeze and explodes with a terrific flame in the year 1833. The seceders, assuming the theory of Methodism, claimed the exclusive use of the meeting-house; but they were defeated by the old stock, who proved from the original deeds that the meeting-house, with all its rights and appurtenances, should be for ever owned by the adherents of Calvin's Confession. But in a few years, a strange preacher, coming perhaps from Scotland or from the sectarians in the North of Ireland, broached in the school-house a novel theory which he called new divinity. The neatness of his dress and address, with the novelty of his thoughts, makes such an impression, that the whole town, men and women, young and old, cast off, without noise or discussion, the old for the new fashion, Calvinism and Methodism for the New Divinity.

These few specimen-cases speak for that whole State: every congregation has in a few years issued swarms, altered and modified its fashion: so that I have often been informed by themselves that the two-thirds of the natives were never baptized nor belong to any church, because they know not what to believe, amongst the endless conflicts of sectarians. The finger of God is visible in all that.

Isaias, xxix. 8. And as he that is hungry dreameth and eateth, but when he is awake his soul is empty; and as he that is thirsty dreameth and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty;

so shall be the multitude of all the Gentiles that have fought against Mount Sion. Be astonished and wonder, waver and stagger: be drunk, and not with wine: stagger, and not with drunkenness: for the Lord hath mingled for you the spirit of a deep sleep: he will shut up your eyes; he will cover your prophets and princes that see visions. Sectarians, you have dreamed out your dreams, and yet your soul hungereth and thirsteth; you have fought against Mount Sion; the Lord hath mingled for you the spirit of a deep sleep; your prophets and princes saw visions; their eyes are covered that they should not see the truth.

You have heard, a little while ago, *John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the diocese of Vermont*, in lamentation, because—"Since the days of the reformers, the propensity to discord has increased, until it surpasses the learning of most men to count the variety of sects or trace the causes of their separation. And in our own land, the New World, in which every jarring element of religious faction finds a home, here the inventive faculties of our people even increases the variety of sects with each succeeding generation." This is nothing new with the heretics. *St. Cyprian*, in the year 250, declares that they had in his days the same propensity to discord; that they split every day and hold not the same religious sentiments one week, because they are detached from the rock of Peter, upon which Christ hath built his Church. And why should not the poor reformers be tossed to and fro, and carried about with every wind of doctrine, while they have for their guidance no prelate but the Protestant Bishop of Vermont and the like, who is himself not more steady, as we are going to see, than the meanest of sectarians?

CHAPTER VIII.

FOURTEEN VAGARIES OF JOHN HENRY HOPKINS,

Protestant Bishop, Vermont.

In the books—"Primitive Church," and "Primitive Creed," Burlington, Vermont, 1834 and 5, he sets forth such a variety of doctrines, that the Catholic, the Thirty-nine Articles—Protestant, Methodist, Calvinist, Presbyterian, Quaker, and even the Universalist, can find in them things suitable to his taste. He has, there is no doubt, imitated the shrewd tavern-keeper, who serves up a variety of dishes to suit the different palates of his numerous boarders. Whereas, the variegated errors which he propagates strike at the very root of that faith revealed by Christ, preached by the Apostles, watered by the blood of the martyrs, and which is the ground of our comfort here and our hope hereafter, it would be highly culpable to let it go abroad unnoticed.

FIRST VAGARY.

He says. *Primitive Church, page* 192. "From this we see that the three-fold ministry was designed to continue after the Apostolic day; and the testimony of the primitive Church declares with one voice that such was the universal custom; that bishops, priests, and deacons were everywhere the regular officers of the Christian Church: and that there was no Church without them."

Ibid. p. 330.—"Now from these extracts there are sev-

eral points sufficiently manifest: first, that the want of Episcopal government is a defect, and a serious defect; but that the Churches that have if not, may, nevertheless, be true Churches, as far as regards the *essentials* of a Church."

Here is a dish for the Protestants and another for the Presbyterians: in the first proposition he is a Church of England man; and in the second, a Presbyterian Calvinist; in the one he says that there was no Church without bishops, priests, and deacons; and in the other, that a Church may have the essentials without them. If the profane congregations that have no priesthood of any sort, may, nevertheless, have the essential attributes of a Church, they need not care for the accidental ones. I carefully perused several pages before and after the said page 330, in quest of some sacred authority for his wild assertion, but I searched in vain; no shadow of proof from any Apostle, Saint, Pope, or Council is there found; no, not any; but an immense mass of muddy stuff from Chillingworth, Hooker, Calvin, and others of the same caste.

On the contrary, *Priest* and *Sacrifice* are relative terms: never was a priest, that had not a sacrifice to offer, nor a sacrifice offered but by a priest; nor was there ever found a Church without both the one and the other. The Synagogue had them; the Church of Christ hath them. Heb. v.: For every high priest taken from among men is ordained for men in the things that appertain to God, that he may *offer up gifts and sacrifices for sins;* who can have compassion on them that are ignorant, and that err; because he himself also is compassed with infirmities: *Ibid.* ix. The former indeed had also justifications of worship, and a worldly sanctuary: for there was a tabernacle made the first, wherein were——. Now these things being thus ordered, into the first tabernacle the *priests* indeed

always entered, accomplishing the offices of *Sacrifices;* but into the second the high priest alone, once a year . . . . Which is a parable of the time present, according to which *gifts* and *sacrifices* are offered. And the Lord Jesus Christ, in creating the Church, left her not without a Hierarchy; he gave her some Apostles, some doctors, and other some teachers. 1 Cor. xii. Low, therefore, and miserable must be the state of affairs in the Protestant Church, when one of her would-be prelates teaches them that if they have no bishop whatever, they may have the essential attributes of a Church. What wonder, then, if all turn out prophets and teachers and blow off their ministers altogether! This they will perhaps do when a few more lecturers and divines usher from Doctor Hopkins' school.

SECOND VAGARY.

Prim. Ch., p. 188.—"The Episcopal Church maintains that from the Apostles' time there have been three Orders of ministers in the Church—bishops, priests, and deacons.

"*Page* 246.—Speaking of Novatian, Cornelius says, Was this vindicator of the Gospel ignorant there ought to be but one bishop in a Catholick Church, in which it was not unknown to him (for how could it be hid?) that there were forty-six presbyters, seven deacons, seven subdeacons, forty-two acolytes and exorcists, readers and door-keepers."

Here, also, is a snack for his Episcopals, and one for us Catholics. In the first proposition he is a Church of England man; in the second, a Catholic. For his Protestant three orders he gives no sort of proof, but for the Catholic seven he gives as authority, *Cornelius.* But who was this Cornelius?—the holy Pope who ruled over the Church in

the end of the third century. Upon what principle does Dr. Hopkins, who has long since deserted from the Catholic Church, now lean upon any Pope, Catholic Father, or Catholic Council that flourished prior to the days of *Luther* or of *Henry VIII.* What right has the deserter to seek shelter under the batteries of the army from which he has deserted? We Catholics should check his plagiary by a legal injunction. He pretends and seems to be enamored with the Primitive Church. But here is St. Cornelius, the Supreme Pastor of that same Primitive Church, declaring in the end of the third century, as a general and well-known fact—a fact of which no man could be ignorant—that there are seven Orders, and giving, moreover, the names and offices of each. The holy Pope stood not alone in teaching that doctrine, for their names and offices are also recorded by *Dionys. Hist. Eccl. Con. Carthag. IV. Can.* 4, *and passim; Ignat. Epist. ad Antioc. Con. Trid. Sess. XXIII., c.* 2. Nay, the unbroken current of tradition attests the same fact, that there ought to be seven Orders. Has Dr. Hopkins, then, the face to teach, in the teeth of all these witnesses, that there ought to be but three Orders?

THIRD VAGARY.

He says, *Prim. Ch., p.* 2 :—"Then, led by the spirit of truth, and faithfully endeavoring to be guided by the Scriptures, Luther, and Calvin, and Zuinglius, and the martyrs of the Church of England, did indeed victoriously resist the usurpations of the Church of Rome. They succeeded in rescuing multitudes from the yoke of *priestly* tyranny, and in establishing a far purer and more scriptural system. But to restore the primitive union of the Church of Christ was impossible. Nay, they could not even establish union amongst themselves."

Ibid., p. 193.—"Then Luther, and Calvin, and Zuinglius, who had no bishops in their parties, were reduced to the necessity of casting aside this feature of the Apostolic system, and of going on without it, or else the progress of reform must have ceased for want of ministers." *Ibid. p.* 257. "Calvin had no bishops on his side, and felt constrained to dispense with them."

Now it is ascertained from an authority that cannot be questioned—from a Protestant Prelate, that Luther and Calvin, and Zuinglius, and the English Reformers, had no bishops in their parties ; and that if they had not cast them overboard and gone on without them, the progress of reform would have ceased. Now a question, serious, and entitled to the solemn attention of all Protestants, arises ; if the worthies had cast their bishops into the deep and sailed on without them, how has it happened that they picked them up again on the reform-voyage ? It is not even pretended that they picked them up : for if they had picked them up, the progress of the reform should have ceased. From this concession which he makes, it is evident, even in the absence of any other proof, that the Lutherans, Calvinists, Zuinglians, and the Protestants, have, neither in England, nor in America, nor anywhere else, a Priesthood of any sort ; and that their congregations are profane assemblages of Presbyterians from that day to this. Poor infatuated Protestants, how they are duped by their infidel, hypocritical teachers !

Is it not horrid blasphemy for him to ascribe to the Spirit of Truth what Luther himself ascribed to the devil, with whom, he said in his publications, he had several protracted and weighty conferences ? The assertion that the Reformers were led by the Spirit of Truth to resist the ancient Church, rescue multitudes from *priestly tyranny*,

and to establish a purer and more scriptural system, comes with bad grace from any man calling himself a bishop; it may perhaps sound sweetly in the mouth of a Presbyterian, or a Universalist. Has the Doctor the folly to say that those who victoriously resist the Church, and shake off the priesthood, can establish a purer and more scriptural system? Will not the people take him on his own word, and, to the purpose of arriving at this pure and scriptural system, discard both himself and his ministers? And what, let me ask, is this innate defect in Holy Orders, that persons ordained can never discover or retain the pure religion, whilst the laity can? I should like to hear the sapient Doctor answer the question.

So that as soon as Luther and his fraternity deserted the Fold, their conventicles went to pieces; the obstacles to a reunion were insurmountable; the same spirit of disunion increases among them ever since, until the sects so far multiplied that no man could now-a-days count them, nor say what is the cause of their separation. Doctor Hopkins is all in tears for this desolation of souls and distraction of Sion. What other result could they expect, who have deserted the Fold and Pastor, and pulled down all the landmarks of their forefathers; they who embrace and follow, each of them, whatever religious system they please? If the people, in politics, cast away the Governor and the laws, anarchy and barbarity would be the consequence; if the students despise the teacher and his rules, quarrels and divisions would follow. But when the people and the students again see their folly, what other course would prudence and self-preservation recommend, but to retrace their steps to the very point from which they had, in their madness, started—to re-establish the laws and re-submit themselves to the Governor? And why should not the Protestants, if their tears are sincere for the divisions of Sion, adopt the same course?

FOURTH VAGARY.

He says, *Prim. Ch.*, *p.* 252: "I begin with Calvin, who honestly praises, although he did not follow, the primitive Church. In his great work, the Institute of the Christian Religion, he uses these words." He says, *Prim. Ch.*, *p.* 280: "And as I regard the admission of Calvin with more than common partiality, I shall commence with a few lines of his Christian Institute. The chief thing in the office of a bishop, saith Calvin, is to teach the people the word of God; the next, to administer the sacraments; the third, to admonish and correct; yea, to correct those who sin, and to keep the people within the bounds of holy discipline."

What a fine fellow was Calvin, who after he had discarded bishops and gone on without them, begins to discant on their duties—to tell them that they are in duty bound to preach the word, minister the sacraments, admonish and correct the sinners. Does Doctor Hopkins really imagine that the man that cast away bishops and went on without them, could have a Christian Institute, or any spark of Christianity? And why does he regard the admissions of Calvin with more than common partiality? Is it because he cast away bishops? Verily it would seem that the man who so highly praises the anti-bishop Calvin is anxious that others would follow Calvin's steps, that he is a Calvinist or Presbyterian at heart; gnawing, under mask of a bishop, the very vitals of his own Episcopal Church. If there be in the United States a few more Hopkinses, the Protestant Church will be a gone-by thing; nowhere to be found.

FIFTH VAGARY.

He says, *Prim. Ch.*, *p.* 192: "The presbyters being the assistants of the bishops in preaching and adminis-

tering the sacraments, and the deacons aiding both in the lower functions of the ministerial office; but the superior powers of ordination and of government being confined to the bishop alone. In case of difficulty demanding common consultation, the Apostles assembled together in council. In like manner, the primitive bishops assembled for similar purpose, and each bishop possessed an equal voice in the decision."

He says, *Prim. Ch., p.* 253: "Those to whom the office of teaching was enjoined, continues Calvin, were called presbyters. They elected one out of their number in each city, to whom they gave especially the title of bishop, lest from equality, as usually happens, dissensions might arise. The bishop, however, was not superior in honor and dignity, as to have any domination amongst his colleagues; but the same duties which the Consul had in the Senate; that he might propose the subjects of business and collect the opinions; that he might have the precedency before others in consulting, admonishing, and exhorting; that he might rule their whole movements by his authority, and execute whatever was decreed by their common counsel. But so far as it appertained to the office of which we are speaking, continues Calvin, the dispensation of the word and of the sacraments was equally incumbent on the presbyters and on the bishop."

He says, *Prim. Ch., p.* 256 : "With all his (Calvin's) disposition to lower the order of bishops, he grants them as much superiority as the Consul in the Roman Republick; and that, by the way, *is a little more* than our bishops, at the present day, are disposed to claim."

Here again is Doctor Hopkins this, and that, and every thing: in the first paragraph a Church of England man ; in the second a Presbyterian ; there he centres the Church government in the bishops, but here he makes cyphers

of them, sinks them lower than the consul or moderator, with power only to propose the subjects for discussion in the assembly, collect the votes, and execute the resolves. That is exactly Calvin's notion, which is adopted by the Presbyterians of these times. And that is, by the way, a *little* more than the Protestant bishops in America are disposed to claim. "Whereas the meek and humble Protestant bishops are willing to accept a little less power than that of the consul or moderator, by what rule or standard do they measure that little less power—by inches, pints, or ounces? What is its quality; is it of a long, dry, liquid, or weighty nature? See the advantage of school education. I have learned the rudiments of arithmetic at the pure fountain of the far-famed mathematician Mr. John O'Connor, about the year 1784, at Knuckcapul, in the sweet glyn of Launa. He told us that there are five sorts of measures. Long measure, Dry measure. Liquid measure, Troy weight, and Avoirdupois; and that gold, silver, pearls, and precious stones are measured by troy weight, that is, twelve ounces to the pound. Hence I presume that as the American prelates are more precious than gold, silver, jewels or any pearls, they come under Troy weight, that they are weighed at twelve ounces to the pound; they ought to let the people know whether my calculation is accurate or not. However, this one thing is beyond a doubt, that the people in the United States calling themselves Episcopalians are Presbyterians in fact.

SIXTH VAGARY.

He saith, Prim. Ch., p. 233. "Our Lord and Savior, *Matt.* xvi., giveth his Apostles regiment, in general, over God's Church. For they that have the keys of the king-

dom of heaven, are thereby signified to be stewards of God's house, under whom they guide, command, judge, and correct his family. And because their office therein consisteth of sundry functions, some belonging to doctrine, some to discipline, all contained in the name of the Keys, they have for matters of discipline as well litigious as criminal, their *courts* and *consistories* erected by the heavenly authority of the most sacred voice who hath said, *Tell the Church.*"

What do I see? is it possible that my eyes deceive me? Here is sound Catholic doctrine taught by him; "that the Apostles, and, of course, their successors, received from Christ the *keys* of the kingdom of heaven, with power to command, judge, and correct, his family in matters of doctrine and discipline; that the text, *Tell the Church*, signifies that all matters, litigious and criminal, appertain to their courts and consistories. Is it possible that such Catholic doctrine would come from the pen of him who had a little while ago boasted with seeming delight that the reformers had victoriously resisted the same successors, and rescued multitudes from priestly tyranny, and cast off bishops and gone on without them! And why, let me repeat the question, does he teach one thing at one time, and another thing at another time? He, has without doubt, taken a lesson from the worldlings. It is reported that some prudential venders of spurious wares exhibit, for deception sake, now and then, the genuine.

SEVENTH VAGARY.

He saith, *Prim. Ch. p.* 192.—"From this we distinctly see, that bishops, priests, and deacons are every where the regular officers of the Church; and that there was no church

without them ; and as St. Paul placed Timothy and Titus over the Churches of Ephesus and Crete, so the other Apostles had ordained the first bishops in every city. The presbyters and deacons were helpers ; but the superior powers of ordination and government were confined to the bishops alone."

Prim. Ch. p. 269.—"And in the subscriptions of the bishops at the great council of Nice in the year 325, we find a number of instances. Thus we read of John, bishop of Persia, Euphrosynus, bishop of the island of Rhodes."

May I hope that our readers will remember the words of Doctor Hopkins : "The superior powers of ordination and government were confined to the bishops alone." That the laity had no hand or part in the Councils of Jerusalem and Nice. Had the Redeemer, or Apostles, or the primitive bishops, held deliberations with the laity concerning the doctrine to be preached, and the Churches to be founded, they would have made a pretty work of it. They not only propagated the gospel, and sent missionaries, and founded Churches without consulting Cæsar and his governors, but in direct opposition to them : Acts. v. 27. The high priests asked them, saying, Commanding we command you that you should not teach in his name : and behold you have filled Jerusalem with your doctrine and you have a mind to bring the blood of this man upon us, but Peter and the Apostles answering said, *We ought to obey God rather than man.*

With these facts before their eyes, it is astonishing that the Protestants would in America adopt for the government of their religious system, Conventions of Bishops, Clergy, and Laity, as we shall, in the sequel see them doing. Alas, the poor Clergy could not act otherwise : had they at the Revolution excluded the laity ; had they not adopted the Republican system, it is ex-

tremely probable there would be no Episcopal Church in the States from that time to this ; that undisguised Presbyterianism would be generally adopted ; the Protestants were then too far gone in "gospel liberty," as not to have Clergy, *according to their own desires.*

Why should he assert "that each bishop possessed an equal voice in the decision?" As he seems to own the Acts or Decrees of the Council of Nice, he must see, if he does not close his eyes, that Osius, bishop of Cordova, in Spain, and Victor and Vincentius, priests from Rome, presided in that Council, in the name of Pope Sylvester.

EIGHTH VAGARY.

He says, *Prim. Ch. p.* 260.—"It is asked, says Le Clerc, among Christians, which form of Church government is from the Apostles? for that form seems to be preferred before others which was constituted in the beginning; and of the two Churches, in which otherwise the gospel is taught with truth and purity, that Church is to be chosen in which the Apostolic form of government exists; although the government without the thing, that is, government without the gospel, is but the empty image of the Church."

"But now there are two forms of Church government, of which the one is that where the Church acts under a single bishop, who alone has the right of ordaining presbyters and the other inferior orders of evangelical ministers; and the other, where the Church is governed by equal presbyters, to whom are joined from the people certain men of some prudence and irreproachable conduct. Those who have read without prejudice the remains of the most ancient Christian writers, know well that the first form of discipline, which is called *Episcopal*, such as we see in the southern part of Great Britain, was every-

where established in the very next age after the Apostles; whence we may suppose that it was of Apostolic constitution. But the other, which they call *Presbyterian*, was instituted in many parts of France, Switzerland, Germany, and Holland, by those who in the sixteenth century seceded from the Church of Rome."

Let us pause a moment to digest the delicious dish served up by Doctor Hopkins and his guide, *Le Clerc*. They imagine two forms of Church government—the one *Episcopal*, where the Church is governed by a *single Bishop*, and the other *Presbyterian*, where it is ruled by *equal presbyters* and *certain men* of some prudence, chosen from the laity; the one prevails in South Britain, and the other in many parts of France, Switzerland, Germany, Holland, and in Scotland—the one is Apostolic, because it came down from the Apostles; and the other unchristian, because it was invented in the sixteenth century by those who seceded from the Church of Rome. May I hope that the reader will not forget the definition which they give of an Episcopal Church and a Presbyterian congregation, for he will find, by-and-by, the very same system of government which they call Presbyterianism, adopted by the Episcopals in America.

Further, "although the two Churches have equal pretensions to gospel purity; although it be preached as pure in the one as in the other, yet the ancient Church holding the Apostolic mode of government is preferable to the Church that has it not." It is astonishing that any people calling themselves Christians would ask such a question, as *Le Clerc* says they did: it is also astonishing that any Christians would be so silly as to suppose that the gospel could be taught or preserved pure in the Congregation that started into existence in the sixteenth century, and that drew neither orders nor mission from

the Apostles. How shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? Rom. x.

From these reflections another question of the highest importance to all Protestants arises; namely, have the Episcopals themselves a priesthood or mission? Proof in abundance is at hand, that they have not—that neither heretics, schismatics, nor excommunicated persons, have or can have a priesthood or worship that could by any means avail them to salvation. And even if we had not hitherto seen any such proof, Dr. Hopkins himself supplies it.

VAGARY NINTH.

He says, *Prim. Ch. p.* 267.—"The Church, from Maine to Florida, is one body, connected by the most perfect rules of unity, *doctrine*, *worship* and discipline; in none of which can any change be made, without the regular action of the whole meeting together in General Convention every third year, or oftener if necessary, and voting by their representatives in a manner altogether republican." *Ibid. p.* 286.

"We next turn to the legislative power of the Church, in which we more especially find the perfect application of republican maxims of government as they are developed in the Constitution of the United States.

"The bishop is governor and judge of the Church within his own diocese, but he can make no law or canon; his power over the laws of the Church is no greater than the power of the civil judge over the laws of the land; he is to expound and apply them, and he can do no more. But for the making of laws, each parish sends its delegates, elected by its vestry, from the laymen, to represent it in the diocesan Convention, which, like the Legislatures of the States, meets once in every year; the presbyters

and deacons are also entitled to a seat in this Convention, subject to certain diocesan qualifications, and the bishop presides. In this body thus composed of the whole Church in each diocese, the laity being present by their chosen representatives, and being always, in number, more than the Clergy themselves, all the Canons of each particular diocese are proposed, discussed, and passed, by the consent of the majority, in a manner which bears the closest analogy to the civil government of our country . . . . . the bishop and the Clergy united cannot make any rule or law whatever."

Behold the Constitution and legislation of the high-sounding Episcopal Church in America. It is indeed "a perfect application of republican maxims;" an accurate imitation of the United States Constitution—that popular form of Church Government "where the Church is ruled by the bishop, equal presbyters, and certain men of some prudence and good conversation from among the laity," the identical, form, which, as Le Clerc, said, is the *Presbyterian;* which was instituted in many parts of France, Switzerland, Germany, and Holland, by those that seceded in the sixteenth century from the Church of Rome. Therefore, there are in the United States of America, people calling themselves Episcopals, who are Presbyterians in fact: there may be some charm in the name Episcopal, after the reality is gone by.

As the lay influence always prevails in their convention, it is but an assemblage of worldlings, divested of all religious features whatever; and as no sacred or religious qualification is required in the lay delegates, the parish may delegate Unitarians, Socinians, or Atheists; and then the laws of the Episcopal Church sink down into atheism. What is to prevent it? Surely, the Protestant Bishop, with his would-be clergy, cannot stand

opposite and say ; this must not be ; for he is but a governor and judge, bound to interpret and apply the laws, not to alter or modify them. He may, if he demur or refuse to execute them, soon feel a perfect application of republican maxims ; he may soon be sent home, as the school-mistress is dismissed by the Select Men, to mind his wife and little Evangelicals.

"No change can be made in *doctrine*, *worship*, or *discipline*, without the regular action of the whole Convention." What is the inference, but that that motley assemblage of would-be bishops, presbyters, and laymen, take upon themselves to change their doctrine and worship ? In that case, nothing can prevent some future Conventions, if inflated with civil and religious liberty, from voting away Christianity altogether. If they look upon their doctrine and worship as changeable things, they cannot call them the doctrine or worship of God, for God's law endureth for ever ; neither one iota nor one particle can be taken from it until the end of time. If that lay convention (it cannot be called by any other name ; for the laity will always have the majority) amend and abrogate their doctrine and worship from year to year, what is to arrest the torrent of infidelity ? Will not some future Conventions set aside the doings and the doctrine of the present reformers, and substitute for Episcopacy and priesthood, as Luther, and Calvin, and Zuinglius, and the English Reformers did, "some purer and more scriptural system." Such was the progress of the Reformation in all countries that embraced it. The first step was to abolish the priesthood ; the second, to get up lay preachers and lay conventions ; and the last, divisions, doubts, and atheism. Witness Germany, England, and even our own United States, and particularly New-England, where half or more of the population declare without fear of God, or shame of man, that they were never

baptized, that they belong to no Church, and that they know not, in the perpetual conflicts of sects, what to believe.

TENTH VAGARY.

He says, *Prim. Ch. p.* 302.—"But it may be asked, is there no way in which Christian *unity* can be accomplished? Shall the people of God never walk together on earth again? Is there no principle in which all that call upon the same Lord can agree to bring them out of this awful state of distraction? O, my brethren, how often have I thought of this question, until my heart yearned over the miseries of *sectarian division*, and felt as if my *life* would be a cheap sacrifice for the unity of Zion. How often have I dwelt upon the mode in which alone it seemed to my mind that such a glorious result could be accomplished, until I almost imagined that the time had come for healing the wounds and restoring the peace of the Redeemer's kingdom.

Page 303.—"I represent to myself, in fancy, a period when good men of every denomination and party have become sick and weary of discord and confusion, of slander and calumny, of intolerance and persecution, and long with intense desire for primitive unity and order. At length the favored hour is come, and lo! a general cry is heard for a UNIVERSAL COUNCIL—a great Convention, in which every sect should appear, by its representatives, chosen by election, after solemn fasting and prayer."

Page 304.—"Rome hears and responds to the appeal. Her empire weakened, if not broken, and threatened more and more, if not by the progress of the Reformation, by the far more fatal march of infidelity; her Hierarchy tired of warfare and *intrigue;* her Pontiff disposed to risk a por-

tion of his cumbrous and painful honors for the sake of peace. Greece gladly unites with the proposal, and so does Protestant Germany.

"England now, more than ever, feeling the absolute necessity of religious unity—England, chafed and irritated by the restless demon of sectarian zeal; once revolutionized by the fury of fanaticism, and now bleeding under the lash of civil discord—England hails the summons, and joyfully yields her treasures of genius and piety to the work which promises to make the holy Catholic Church one Church again.

Page 305.—"And in our own land, the New World, in which every jarring element finds a home; where the inventive faculties of our people even increase the variety of sects with each succeeding generation . . . . where every possible motive should impel each branch of Christ's kingdom to desire a cessation of hostilities; in this land of Conventions, the land of Unions, there is a universal welcome ready for the measure so old, and yet so new, of a GENERAL COUNCIL of Christendom.

"And now the principle is to be settled which shall guide the deliberations of this august body . . . *The Word of God*, and *the writings of the Fathers*, being, in fact, the only authorities to which the great divisions of the Christian world ever have appealed, to these the appeal must be made, and by these the acts of the Universal Council must be guided, in the hope of regaining primitive unity once more."

The ship, when drifted from her mooring, is blown onward through the boundless deep, without pilot, helm, and compass, amidst direful rocks and quicksands, beset with infernal sharks, to gnaw and crush each sinking soul; whilst the helpless, trembling seamen casts a wistful eye upon the receding shore. Luther, and Calvin, and Zuing-

lius, and the English Reformers, had let loose the barge, cast bishops overboard, and Popes, and Councils, and Fathers, as useless lumber, and sailed out without them; and now the poor mariner sees no chance or mode of restoring Christian unity, and bringing Christians out of their awful distraction and sectarian divisions, but by resuming the very things that were thrown overboard—*Pope, Fathers*, and *Councils*.

"England, chafed and irritated by the restless demon of sectarian zeal, once revolutionized by the fury of fanat icism. In the New World, where every jarring element of religious faction finds a home; the inventive faculties of the people even increase the variety of sects with each succeeding age, insomuch that learned men can hardly count the sects, or point out the difference between them or the cause of the separation." Ye shades of Luther, and Calvin, and Zuinglius, and English Reformers, where are ye? And you, Elizabeth, and Edward, and Cranmer, is it thus that your Church plunderings, your fines, and prisons, and gibbets, go with the wind? Where are your Penal Laws against Catholics? Is your Book of Common Prayer and Protestant Church going and for ever gone, chafed and irritated by the restless demon of sectarian divisions? Is there no hope of salvation for you but by retracing your steps towards the Catholic port, and restor ing to their rightful station the Fathers, Popes, and the Councils which you had long since thrown by?

On the contrary, it is written in the *sixth* of the 39 *Articles*: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And again it is written in the *twenty-first* of the 39 *Articles*: "General Councils may err, and sometimes have erred, even in things

pertaining to God. Wherefore things pertaining by them as necessary to salvation have neither strength nor authority, unless it may be declared that they are taken out of holy scripture."

Therefore Doctor Hopkins, by recommending a General Council as the only probable means for healing the wounds inflicted by sectarianism on Christ's Church, and by recommending the Bible and Fathers as the only standard to guide that Assembly's deliberations, abjures the Protestant Church—the crazy, mastless hulk. This shows his good sense and prudence. It is written, *I am found by them that call me not.* God, who wills not the death of the sinner, but that he be converted and live, calls him by various ways and diverse manners: now he opens to his eyes the yawning deep below, and then he gives him a glimpse into the joys above; now he pictures to him the miserable state of sin in which he stands, and then he fixes his eyes with sickness, trials, or afflictions upon death. Will not the patient that sees his own dreadful state, speedily seek for effectual cure? will not the onward traveler, when he sees the awful precipice ahead, at once retrace his steps? Will not Doctor Hopkins, when he sees the spasms and convulsions of the Law-Established Church, how she is, at home and abroad, chafed, irritated, distracted by the demoniac fanatics, abandon for ever the crazy, agonizing hulk, and board again the Catholic Ark, that has already braved the storms of eighteen hundred years?

But alas, a formidable, and to others an insurmountable obstacle stands in his way, namely, the *wife* and the *children.* He that is with a wife is solicitous for the things of the world, and he is divided. And again, The man serving as a soldier to God involves not himself in worldly affairs. Therefore neither the Apostles, nor the primitive

Clergy, nor any Clergy ever since, in the Catholic Church of Christ, were incumbered with a wife or little ones; nor did they involve themselves in worldly businesses. Protestant ministers, if sincere in their professions for unity in the kingdom of God, should at once fall into the same practice of Apostolic celibacy. But if they do, what would become of all their wives and little things; how and where would they find food and raiment? It is from this cause, but from no other—the necessity of providing bread for themselves and families, that fanatical ministers engender and uphold sects. Until the American Protestants see through this, and somehow remedy the evil, by forcing the ministers to adopt the Apostolic celibacy, it will be useless to talk of unity in the kingdom of Christ.

Although to leave his wife and little ones for the sake of peace and unity in Sion, be irksome and painful to other ministers, it cannot be so to Doctor Hopkins, saying: "O my brethren, how often have I thought of the question of union, until my heart yearned over sectarian divisions, and felt as if my life would be a cheap sacrifice for the unity of Sion." Surely, a separation from his wife and children for Christ's sake, can be no difficulty to the man who considers his life a cheap sacrifice for the unity of Sion.

Behold the *Reverend Messrs. Barber*, of New-Hampshire, *Richard*, of Montreal, and the *Honorable Spencer Percival*, of England—Clergy of spotless fame and conversation, presiding over numerous and respectable flocks, possessing the fat of the land, and enjoying to the very moment of their conversion, the good graces of their Superiors. Nor could the concupiscence of the flesh, nor the concupiscence of the eyes, nor the pride of life, move them to abjure the Protestant for the Catholic Church: for in the former they had ample patrimony, no restraint

of celibacy, whilst they had no earthly expectation in the latter, than poverty, chastity, continency, prayer, and fasting. Their irreproachable career in the Catholic Church is the best evidence that their conversion sprung not from any profane or worldly motives; for as soon as the Master stood at the gate and knocked, they heard his voice, and opened to him the door; as soon as He said to them: Come ye after me, and I will make you to be fishers of men, they left the nets and entanglements of Protestancy, obtained absolution from their heresies, studied Catholic divinity, and received Holy Orders from the Catholic Bishop.

Behold, said St. Peter, we have left all things and followed thee, what reward therefore shall we have? Jesus said to them: Amen, I say to you, that you who have followed me in the regeneration, when the Son of Man shall sit on the seat of his Majesty, you shall sit on twelve seats, judging the twelve tribes of Israel; and every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting. Matt. xix.

Dr. Hopkins, if he would follow their steps, do as they did, regain the Catholic Church, the only port for security, will not have to abandon, in fact, but merely in affection, his lands, or his house, his wife, or his children, keeping in view the Apostle's admonition, 1 Cor. vii. 29, This, therefore, I say, brethren, the time is short; it remaineth that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that buy, as though they possessed not; and they that use this world, as if they used it not, for the fashion of this world passeth away: that is, as St. Gregory the Great expounds, the man that has a wife, is as if he had her not, when he retains his affection towards her, subject

to the love that is due to God, and loves her not from any sensual or impure motive, but because the Apostle commands : Husbands, love your wives, as Christ also loved his Church and gave himself up for her. The man that weeps, is, as though he wept not, when he never, in his earthly grief and trials ceases to reflect on the lasting joys of heaven; and the man that rejoices is, as though he rejoiced not, when he never, in the midst of his sensual joys and pleasures, loses sight of the future judgment.

The Apostle then says, *The fashion of this world passeth away*, as if he would say, It is beneath immortal souls to love the things or allurements of this world, that quickly recedes from view. As the Psalmist said : Trust not in iniquity, and screen not rapine ; if riches abound, set not thy heart upon them. And as Christ Jesus hath said, I came to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law ; and a man's enemies shall be they of his own house. He that loveth father or mother more than me, is not worthy of me.

As it is also written, *And let not the husband put away his wife*, the doctor need not for the attainment of laical communion leave his wife, but for being promoted to Holy Orders in Christ's Church the vow of Celibacy is indispensably necessary. Whilst the journeys, trials, companions, and persecutions of the Apostles are minutely recorded in the Acts, there is no mention whatever that they were, subsequent to their vocation, incumbered with wives or little ones.

He says, "Rome hears and responds to the appeal. Her Hierarchy, tired of warfare and *intrigue*. Her Pontiff disposed to risk a portion of his cumbrous and painful honors for the sake of peace."

Our Catholic clergy tired of warfare and *intrigue*. Had he said so of the Protestant ministers there may be

some truth in the saying : they are chafed, and irritated, and kept constantly in hot water by the demon of sectarian warfare. If intrigue mean "to form plots, or carry on private designs," the epithet truly fits his own fraternity both in England and America : for Cranmer and the rest of them first intrigued with *Henry VIII.* for divorcing and beheading his wives, plundering the religious houses, and hurling the kingdom into the gulf of schism ; secondly, they have intrigued and pandered to *Edward VI.* for creating the Protestant Church and Book of Common Prayer ; thirdly, they have, by base intrigue and perjury, sworn as long as he had good things in his hands, that he is Head of their Church, but the very moment he lost them in America they pandered to him no longer ; they shook him off; in short, the Protestant clergy intrigue with the king on every question between him and the people.

On the contrary, the Catholic Clergy stand to their conscience and to the people. By whose influence principally had Magna Charta been obtained in the reign of king John, that great national Covenant, the pride and boast of England ? By the influence of a Catholic Bishop, Langton. By whose influence principally had Catholic Emancipation been wrested from England in the year 1829 ? By the influence of the Catholic Clergy of Ireland. Had they then intrigued with the ministers of the Crown ; had they abandoned the people and pursued first fruits, tythes, and glebes, as the Protestant Clergy did, vain would have been the struggles of O'Connell. Had they not braved the *cholera* in all its ghastly and terrific features ; had they by intrigue abandoned the dying, as the Protestant ministers did in Dublin and Quebec, they would be justly chafed and irritated by the restless demon of Sectarianism.

"The Roman Pontiff," he says, "is disposed to risk a

portion of his cumbrous and painful honors for the sake of peace."

Through what channel has the Doctor learned that His Holiness is disposed to risk a portion of the Deposite for the sake of peace with Protestants? He has learned it from no quarter; it is but a revery; if he really believes as he writes, he deceives and is deceived. Supposing, for argument sake, that the Pope would compromise—agree to split the difference, as they do at the fairs in Ireland, would that attract all the clashing sects into the bosom of the Church and restore peace and unity to Sion? It would produce a contrary effect; the jarring elements would soon be chafed, irritated, and distracted by the demon of fanaticism. The Pope never will, never can compromise: he will steer the Ark, relying on the promise of Christ that *the gates of hell will not prevail against her.*

ELEVENTH VAGARY.

"In cases of difficulty, demanding common consultation . . . . . the primitive Bishops assembled, and each bishop possessed an equal voice in the decision. But the superior importance of the cities in which they resided, and the greater comparative extent of their official influence, *soon* prepared the way for a pre-eminence amongst the Bishops themselves which led *in a few centuries* to the establishing of Metropolitans, Archbishops, Primates and Patriarchs. The conversion of Constantine, the Emperor of Rome, induced a high degree of worldly consequence to be attached to these distinctions; and pride and power went hand in hand; until, finally, *about the beginning of the seventh century,* the influence of the Bishop of Rome became a sort of legalized usurpation; and *in a few years more* the domination of Popery assumed the

form of iron supremacy, which was broken by the Reformation.

Mark the vague and indefinite expressions—"soon," "in a few centuries," "about the beginning of the seventh century," "in a few years more." His paragraph, when stript of its verbosity, is tantamount to this: All bishops were originally on a level, but the importance of their respective sees gave rise *soon* to distinctions, which were embodied, *in a few centuries*, into honorary titles—Patriarchs, Primates, and Archbishops, and gained by the conversion of Constantine the Great still more worldly consequence. And *about the beginning of the seventh century*, the Pope's influence became a legalized usurpation, and *in a few years more*, an iron supremacy, which was broken by the Reformation.

He that would dispute his neighbor's title-deed must show to the full satisfaction of the court, from dates and witnesses, clear and respectable, when, how, and by whom was his property first invaded, and whether he subsequently made any efforts to recover it, otherwise the judgment would be certainly given against him, for there is a Rule of Law, "Against him who might decide in law, there is a strong presumption."* So should Doctor Hopkins, if he expect that any man will believe him, be accurate in specifying the time, the manner, the place, and the persons that first invaded that democratic equality which, he says, prevailed in the primitive ages among the Prelates; he should moreover specify what patriot stood opposite, what books were written, and noise was made against the encroachment. All historians know well the rise, progress, dates, and consequences of the usurpations of Protestancy in the 16th century, and point out the

* Contra eum qui legem dicere potuit, apertius est interpretatio facienda.—*De Regulis Juris, in* 6°.

agents, abettors, patrons, and the motives of the whole drama. They distinctly specify that all Europe were Catholics, in communion with the Pope of Rome, until the year 1515, when *Luther*, a Germanic friar, pouted because the Pope had not appointed him and his brother friars as collectors and receivers of the people's donations to build the Church of St. Peter at Rome, and that Luther's followers and patrons in Germany separated themselves from the Supreme Pontiff, assuming afterwards the name Protestants. They also specify that all England were Catholics, obedient to the Pope, until the year 1533, when *Henry VIII.* bolted, because the Pope would not sanction his divorces and marriages. The history of these deserters from Christ's fold can be traced in the sacred ruins still extant, in the confiscations and proscriptions, and in the blood that marked their career.

Whereas, neither *Henry VIII.* nor Edward, nor Elizabeth succeeded by his chains, gibbets, fines, and præmunire, in establishing generally his headship, how had it happened that the great nations and emperors of antiquity recognized, as soon as they came from the east and the west, the north and the south, into the bosom of the Church, the Bishop of Rome as Supreme Pastor and Head of that Church, particularly as he had not the good things of this world to entice, nor the sword of the flesh to enforce? Behold Constantine the Great, Theodosius the Great, Charlemagne, Alfred the Great, William the Conquerer, the Holy Fathers—Jerome, Ambrose, the Gregories, Cyprian, Epiphanius, Basil, Augustine, and so forth—all Roman Catholics in communion with the See of Rome. Were they all fools? did not any one amongst these conquerors of the world understand their right? did they blindly succumb to what Doctor Hopkins calls the "legalized usurpation" of the Bishop of Rome? did any one among them all understand or attempt to break the "iron

Supremacy" until the Reformation, until the libidinous Henry and the *bastard* Elizabeth came into existence? But it is remarkable that the very moment they deserted the Supreme Pastor, they began to split and quarrel amongst themselves; which splitting and quarreling has continued, without ceasing even for one instant, ever since, so that no man could now-a-days count the sects, nor tell the causes of their separation. That all the churches of antiquity acknowledged the supremacy of the Bishop of Rome, is a historical fact.

TWELFTH VAGARY.

Dr. Hopkins' Church of Rome, p. 58, Burlington, Vermont, 1837, quotes, in defence of his heresies, extracts from St. Irenæus, our holy Father, who flourished in the second century, and, with an air of sincerity, he gives said extracts in English, Latin, and Greek, saying: "We have not known the system of our salvation, except by those through whom the gospel came to us; which then truly they preached, but afterwards, by the will of God, they delivered to us in the Scriptures, to be the pillar and ground of our faith. Here, you perceive, Irenæus calls the *Scriptures* the pillar and ground of our faith, and refers this pillar and ground to the Apostles in general. Here, though speaking on the point, there is not a hint of Peter's supremacy, although every motive of truth and interest should induce Irenæus to bring it forth, had he known of such doctrine. But the third chapter of the same book presents a passage, to which you frequently refer, and which, therefore, I shall insert at length, that its true meaning may be clearly seen."

By keeping in view the question proposed by the Holy Father, namely—*From whom and in what manner hath the*

Church received the Gospel? and how he solves that question in the following four chapters, you will at once be able to comprehend Dr. Hopkins' foul play, in drawing your attention from the question in point, to another that was not proposed nor discussed. By so doing he raises dust before his readers. They do not know what to think, or whither to turn themselves. Now come to see the Holy Father's own words. I give the heading of each chapter, that the reader may comprehend him the better.

Irenæus, lib. iii., ch. i.—*From whom and in what manner hath the Church received the Gospel?*

"We have not known the order of our salvation from others than those through whom the gospel came to us, which they truly then preached, but afterwards by the will of God they delivered unto us in the Scriptures as the future pillar and ground of our faith. For it would be blasphemy to say that they preached before they had a perfect knowledge, as some persons have the rashness to say, boasting that they are amenders of the Apostles. After our Lord arose again from the dead, and they received the power of the Holy Ghost coming upon them from above, and after they were filled with all knowledge, they went forth to the ends of the earth preaching in the name of God the salutary doctrine, and announcing heavenly peace to men; all and each of them having equally the Gospel of God. Consequently Matthew published the Scriptures in their language for the Hebrews, whilst Peter and Paul preached at Rome and founded the Church. But after their demise, Mark, the disciple and commentator of Peter, delivered in writing the doctrine which was promulgated by Peter. Afterwards John, also the disciple of the Lord, who usually sat even in his bosom, published the gospel whilst living at Ephesus,

Asia. And all of them announced unto us one God, the Creator of heaven and earth, who had been foretold by the law and the prophets, and one Christ, the Son of God, to whom if any person assent not, he certainly despises the companions of the Lord, or rather Christ, the Lord, himself, and despises also the Father, and he is self-condemned, resisting and opposing his own salvation, what all heretics do."

Chap. 2. *Heretics obey neither the Scriptures, nor the Traditions.*

"When they are refuted from the Scripture, they turn about to accuse the Scriptures themselves, as if they are not correct nor of any authority; both because they are differently dictated, and because the truth cannot be elicited from them by those who know not tradition. For the truth was not delivered through letters, but by living voice: for which cause Paul saith: We speak wisdom among the perfect, but not the wisdom of this world. And each of them saith that this wisdom is that fiction which he hath from himself. And when we provoke the enemies of tradition again to the tradition that come from the apostles, which hath been preserved in the churches by the successions of the priests, they will say that they are wiser than not alone the priests, but than the apostles also. It happens, therefore, that they consent neither to the Scriptures, nor to tradition. Our conflict is against those who are, like the snake, slippery, and desirous to coil round about. Wherefore we must batter them on all sides, to see if we can convert any of them to the truth when they are confounded by the battering. For if it be not easy to bring a repenting soul once caught in an error, it is not totally impossible to shun the error when the truth is made manifest."

Chap. 3. *The Tradition of the Apostles, or the Succession of Bishops in the Churches down from the Apostles.*

"We are able to enumerate those who were instituted bishops by the Apostles in the churches, and their successors down to our own time. But as it would be tedious in such a work as this to count the successions of all the churches, we confound all those heretics by the successions of the bishops of that greatest, most ancient, and universally known church, founded and organized in Rome by the most glorious Apostles Peter and Paul, which shows the tradition which it hath received from the Apostles, and the faith announced to men, descending even unto us. For to this church, on account of the more powerful supremacy, it must needs be that every other church should resort, that is, those who are the faithful round about; in which church hath been always preserved the Apostolical tradition by those round about.

The blessed Apostles founding and organizing the church have delivered to Linus the episcopal dignity of governing the church:" naming all the bishops who presided in succession in the See of Rome up to Eleutherius, who was the twelfth, he saith: "Under Clement had arisen a serious dissension among the brethren at Corinth: the church which is at Rome wrote a very strong letter to the Corinthians, bringing them to peace, repairing their faith, and enforcing the tradition lately received from the Apostles: announcing one Almighty God, Maker of heaven and earth, the Creator of mankind, who had sent the deluge, and who had called Abraham, who had brought forth his people out of Egypt, who spoke with Moses, who instituted the law and sent the prophets, who prepared fire for the devil and his angels. That this Father of our Lord Jesus Christ was announced by the church,

those who are desirous of information can learn from the Scriptures itself, and can understand the Apostolical tradition in the church, as this is the most ancient epistle for those who in these days teach false doctrine."

Chap. 4. *The attestation of those who have seen the Apostles, in regard to the preaching of the truth.*

Whereas, the proofs are so clear that no further inquiry should be made among others for the truth which can be easily drawn from the Church, since the Apostles, as if bountiful in granting, abundantly conferred upon her the whole truth, so that every person, who wishes, may draw from her the salutary drink. For she is the gate of life ; but all others are thieves and robbers. For which reason we ought to shun them ; but we ought to cherish and retain the doctrine of the church as the tradition of the truth. And if any controversy arise about any question, should not we have recourse to the most ancient churches in which the Apostles presided, and draw from them in regard to the question in point, the just and pro per conclusion. But if the Apostles had never left us the Scriptures, should we not follow the order of tradition which they had delivered unto those to whom they had intrusted the churches ? Faithful to that tradition, had several illiterate nations embraced the faith of Christ : having, without ink or letters, the sacred science imprinted by the Holy Ghost upon their heart, they carefully preserved the ancient tradition, believing in one God, Creator of heaven and earth and of all things, through Christ Jesus the Son of God, who, through his great love for his creatures, condescended to be born of the Virgin."

That I may conclude : remark that I have inserted in full the four chapters of Irenæus, together with their titles ;

to the effect that the reader may comprehend with facility the question proposed by the Holy Father, namely, *From whom and in what manner hath the Church received the Gospel?* The first chapter declares that the faith was first preached unto us by word of mouth by the apostles, who afterward, by the will of God, delivered it unto us in the Scriptures as the future pillar and ground of our faith ; and that it would be sinful to say that they preached the Gospel before they had a perfect knowledge of it ; and that the apostles, after they had received the power of the Holy Ghost, and were filled with all knowledge, went forth to the ends of the earth, preaching in the name of Christ the doctrine of salvation, and peace unto all men. And afterwards the Apostles wrote and published, at different times and diverse occasions, the Gospel.

The second chapter declares that the heretics submit neither to the Scriptures nor to Tradition ; and that when they are confounded from the Scriptures, they turn about to impeach the Scriptures with inaccuracy; that the truth cannot be elicited from the Scriptures by the persons who are ignorant of Tradition; that the truth was not delivered in letters, but by living voices, as the Apostle Paul saith: We spake wisdom among the perfect, but not the wisdom of this world. And when we provoke the enemies of tradition to the apostolical tradition preserved in the churches by the succession of Clergy, they reply that themselves are wiser than those clergy, and even than the Apostles ; so that they consent neither to the Scriptures nor to tradition.

The third chapter indicates the Tradition of the apostles, or the Succession of Bishops down from the apostles, and saith : that the bishops instituted by the apostles in the churches and their successors, up to his own time, could be enumerated ; and that the heretics can be confounded by the successions of the bishops of that greatest,

most ancient, and universally known Church, founded and organized in Rome by the most glorious Apostles Peter and Paul ; that it shows the tradition received from the Apostles, and the faith which has descended unto us ; that to that Church, by reason of its more powerful supremacy, every other church, and the faithful of all nations, must, of necessity, have recourse ; because in that Church hath been preserved at all times the apostolical tradition. And lastly, that the serious dispute at Corinth had been quelled by a decree issued by Clement, Bishop of Rome.

The fourth chapter presents *the attestations of those who had seen the Apostles, in regard to the preaching of the truth*, and affirms that the proofs are so clear as to render needless further inquiry among others for the truth which can be easily drawn from the church ; whereas the apostles, rich in their bounty, imparted unto her the whole truth, and that every person, if willing, may draw from her the saving drink ; that she is the gate of life : and that all others are thieves and robbers, to be shunned. That we should cherish and retain the doctrine of the church as the truthful tradition. That if any controversy arise, we should have recourse to the most ancient churches in which the apostles presided, and draw from them the proper solution of the question under dispute. But if the Apostles had never left us the Scriptures, we should follow the tradition which they had delivered unto those to whom they had entrusted the churches. Faithful to that tradition, had several illiterate nations embraced the Christian religion, it being imprinted without ink or letters by the Holy Ghost upon their hearts.

Has not the Holy Father clearly solved the question ? We have received the faith by word of mouth from the Apostles before they committed it by the will of God to writing, that the faith had not been originally delivered by letters, but by living voice ; that if the Apostles had

never left us the holy Scriptures, we are justified in receiving the Apostolical traditions from the pastors to whom the Apostles had intrusted the churches ; that every other church and all nations in the world must draw the Apostolical tradition from the Church of Rome, which is the most powerful, most ancient, and universally known church.

However, the Protestant prelate has the effrontery to say, *page* 59, "Here, though speaking to the very point, there is not a hint of Peter's supremacy, although you must be well aware that had Irenæus known of such a doctrine, truth and interest would have combined to bring forth a declaration of it."

It is a glaring falsehood, a shameful perversion of the fact, that Irenæus was speaking about the Papal supremacy, whereas you see from the foregoing four chapters that he was speaking of a subject altogether different; that is, *From whom and in what manner hath the church received the gospel?*

That the Bishops of Rome have been at all times since the earliest ages acknowledged as the Supreme Pastors of the Church ; and that they had always exercised, as of divine right, a recognized supremacy over the particular churches in the universe, is a fact attested by the annals and histories of antiquity. So that it seems needless to produce any one of said documents, or to follow up here the subject any longer.

The Church, like the sun, diffuses her rays to the ends of the earth; or, like the tree, she expands her branches in all directions; or, like the fountain, she discharges her streams with overflowing abundance. But if a ray be severed from the sun, it becomes darksome; or, if a branch be lopped from the tree, it withers and becomes as fuel for the fire; or, if a stream be detached from the fountain, it dries up and disappears; while the sun retains its wonted

light, the tree its natural strength, and the fountain the freshness of its waters. Such was the case with schismatics in all ages, and such will it be till the end of time. Let us come to facts.

It is a historical fact, that Asia, the birth-place of the most illustrious saints and luminaries of the world—Basil, Gregories, Cyrils, Chrysostom, Epiphanius, Athanasius, and the rest—abounded for centuries with flourishing churches, productive of the richest fruits in the salvation of souls. And so had been Africa, the native land of Cyprian and Augustin; but in after ages their descendants, shaking off the Church of Rome, fell under the yoke of Turks and Mohammedans, and then they lost both the faith and doctrine of the Redeemer, together with civil liberty; and, as if pursued still by the wrath of God, the same noble countries are ever since infested by hordes of Arabs and Hottentots, without any settled homes or habitations: wandering half naked, half starved, driving their goats from place to place in the desert, they pitch their shabby tents where they are benighted. They preserve their wretched existence by the goat milk, and the pillage of the pilgrims. They are at constant war among themselves, and sell the captives at the coast to the slave-merchants. Is not the vengeance of God visible there?

It is also a historical fact, that the Anglo-Saxons that were converted from Paganism by Pope Gregory and St. Augustine, and his brother friars, were for nine centuries the admiration and envy of all nations; the shining light of the world; free from poverty and misery, having in all parts erected, by the bounty and charity of individuals, convents for the religious, and hospitals for the widows, orphans, the sick, and for the aged. But soon after their separation from the communion of the Supreme Pontiff, they lost not alone the faith but likewise their civil liberty; they fell under the galling yoke of Jews and Fundholders;

under a National Debt that sticks into their inmost heart, and that can never be shaken off without some bloody convulsion, by the worn-down, tax-ridden people. Considering the alarming symptoms of the body politic, and the menacing aspect of foreign countries, it is much to be dreaded that the tremendous crisis is not far distant

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THIRTEENTH VAGARY.

Prim. Creed, p. 62, 1834.—He says, "It is well known to what an idolatrous extent the veneration entertained for the Virgin Mother has been carried, during several centuries, by the Roman Church : that to this day, in the many parts of the world, her images are exhibited, and her altars thronged with zealous *worshipers ;* and that even in the most solemn forms of their public devotions, prayers and supplications are offered to her by the titles of 'Queen of heaven,' 'Mother of God.' 'Intercessor, &c. . . . It is remarkable that although our Lord has commemorated the zeal of John the Baptist, the faith of the Apostles, and the devoted tenderness of Mary Magdalene, he has said nothing to warrant any undue exaltation of his Mother . . . So far, indeed, is our Lord from manifesting any peculiar respect for the Blessed Virgin, that his language to her on some occasions would seem expressly designed to be less affectionate and respectful than we should have anticipated."

P. 65.—"But while, as Protestants, we see and deplore the errors into which the Church of Rome has been seduced by a blind *adoration* of the Virgin Mary, yet we should be wanting in justice and in feeling, if we withheld from her that honor which is fairly due. The language of the primitive Church was, *Let Mary be honored*

and esteemed, but let Christ be worshiped and adored. It was her own prediction, that henceforth all generations should call her blessed ; and her cousin Elizabeth was filled with the Holy Spirit when she said to her, Blessed art thou among women. Still more enlarged is the honor paid to her by the angel Gabriel, Hail, thou art highly favored ; the Lord is with thee ; blessed art thou among women. Yea, how great was the distinction, how exalted the privilege, that, when the fullness of the time was come for the Eternal Son of the Father to be united to our nature, she alone among the millions of the earth should be selected as the instrument whereby this wondrous manifestation should be displayed. Far be it, then, from any Christian to refuse honoring her whom the Lord thus honored. Well may she be ranked highly in our favor whom the Lord thus favored, and most unseemly would it be if the Church on earth denied the epithet, '*Blessed*,' to her who was pronounced blessed by the God of heaven."

P. 177 *and* 8.—"In the third place, we may consider the communion of the Christian Saint with the spirits of the just made perfect, which the ancient fathers believed to be one essential part of the expression properly belonging to this clause in the Creed—COMMUNION OF THE SAINTS. Therefore it must follow, that the saints departed did not cease to have communion with those who remained."

Ibid. p. 179.—"Whilst, as a natural consequence of these affections, we may readily admit that we cannot sin by offering our prayers, not indeed to the Saints themselves, but to God, that he may enable us to imitate their virtues ; and we may well believe that they *do assuredly offer up their prayers for us to the same God*, with a fervor and a holy ardor which earth cannot realize."

REMARK.—The Doctor is, in the beginning of that lengthy quotation, a daring *slanderer ;* in the end, a *Cath-*

olic. "It is well known to what an *idolatrous* extent the veneration for the Virgin Mother has been carried for centuries by the Roman Church." Behold the daring slander: "To this day, in many parts, her images are exhibited and her altars thronged with zealous worshipers." This sentence is true, in one sense, foul slander in another. If he means that the devotees, prostrate on their knees before her images or altars, honor her, beg the assistance of her prayers, and retain her images as historical monuments to help their recollections, his sentence is, in that sense, true; but if he means that the devotees on bended knees before her images and her altars worship her, that is, pay to her divine honors, as they pay to God, his sentence is but foul slander. Would it be fair if the Catholics say or insinuate that the Protestants in the meeting-house in Burlington which *Dr. H.* calls the "Church of St. Paul," come there to worship St. Paul? would it be fair or honest to call them *idolaters*? The Catholics would never be guilty of slander like that.

Detraction and Slander seem to be, ever since the days of the Duke of Somerset, in the reign of *Edward VI.*, the lot and portion of the Protestant parsons. When he was going to plunder the Nuns and the Friars he first gave them bad names; he called them "idolaters," "image-worshipers," &c. He hired every pen, and tongue, and pencil to give currency to the calumny; whilst the devoted victims had no trial, no jury nor advocate to defend them. As the modern parsons inherit the Church spoil, so the same spirit of slander is faithfully entailed upon them. And although the Sectarians at home and abroad, in Europe and in America, have long since abjured *Edward's* headship and religion, although the hatred and quarrels among themselves are endless, although they agree not upon any one religious tenet, yet they cordially agree and coalesce in one thing—in slandering us Catholics, our creed, our

rites, and our ceremonies. Detraction and slander is, according to every rule of faith, a deadly sin.

One of the ten Commandments says, *Thou shalt not kill*, and another, *Thou shalt not bear false witness against thy neighbor*. The detractor breaks them both ; he is a murderer as well as a slanderer. The Scriptures and the Holy Fathers say so.

St. Augustin. "They sadly deceive themselves who imagine that the persons alone are murderers, who kill the man with their hands ; and not rather the persons by whose counsel, deceit, and exhortation are the people cut off. The Jews by no means killed the Lord by their own hands, as it is written, John, xviii. 31: *It is not lawful for us to put any man to death;* however, the death of the Lord is to them imputed, because they put him to death by their tongue, saying, *Crucify him! Crucify him!* Hence one evangelist says that the Lord was crucified at the third hour, another, at the sixth : because the Jews crucified him at the third hour with the tongue, and the soldiers at the sixth with their hands. Therefore he who has betrayed God made man, he himself put him to death, the Lord testifying, John, xix. 11 : *He that delivered me to thee hath the greater sin.* Hence Ps. lvi. : *The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.* Therefore let those by whose counsel blood is shed, if they desire forgiveness, submit themselves to penance." *Adopted in the Decretals*, 33, *Quest.* 3, *Dist.* 1, *ch.* 23.

From this definition of Detraction and Slander, let us return to the Doctor. Can he name the Pope, the Council, or the Catechism, that teaches the worship or adoration of the Blessed Virgin or the saints ? On the contrary:—

Con. Trid. Sess. XXII. *ch.* 3, *De Sacrif. Missæ.* "And although the Church sometimes celebrates some Masses

to the honor and remembrance of the Saints, however, she teaches not that the sacrifice is offered to them, but to God alone, who has crowned them. Hence the priest does not usually say, I offer to thee a sacrifice, Peter or Paul ; but offering thanks to God for their victories, he implores their patronage, that they may deign to intercede for us in heaven, of whom we make a commemoration upon earth."

Mass Book. "Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God, Jesus Christ ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, &c., and of all thy Saints ; by whose merits and prayers grant that we may, in all things, be defended by the help of thy protection. Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come ; and by the intercession of the blessed and ever-glorious Virgin Mary, the Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant us peace in our days."

Con. Trid. Sess. XXV. *De Invoc. SS.* "The holy Synod commands all Bishops and others, to whom is entrusted the office of teaching, that, according to the practice of the Catholic and Apostolic Church, received from the earliest ages of the Christian Religion, and according to the united opinions of the Fathers, and decrees of the holy Councils—they, in the first place, diligently instruct the faithful on the Intercession and Invocation of Saints, the honor due to Relics, and the lawful use of Images ; teaching them that the Saints reigning with Christ offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them, and to have recourse to their supplications and assistance, in order to obtain favors from God through his Son Christ Jesus, Our Lord, who is our only Redeemer and Savior."

Behold the Catholic doctrine copied by me from the *Holy Council of Trent* and our *Missale Romanum—Mass Book.* If Doctor Hopkins has not these two works in his hands or within his reach, he will find the same doctrine inculcated in all our Catechisms and Prayer Books; which he can borrow from any of his neighboring Catholics. There he will meet a wide difference between our prayers to God and to the saints—in the Litany of Jesus and the Litany of the Blessed Virgin Mary. We say, *Jesus, have mercy on us. Holy Mary, pray for us.*

He says, "that the language of the Primitive Church was, *Let Mary be honored and esteemed, but let Christ be worshiped and adored.*" Yes, it was indeed, and is still the language of our holy Catholic Church. Can he say when, or where, or by whom was a contrary doctrine taught or received in the Catholic Church. It is needless to pursue the question any longer ; it being handled in a masterly manner in several of our religious books, in the Catechism of the *Council of Trent*, and *Douay Catechism*, approved and edited in 1833 by Bishop Fenwick, of Boston, *End of Controversy*, by Doctor Milner, *The Faith of Catholics*, by Berington and Kirk, and others.

It is generally allowed that not only the *Mob* that fired the Charleston Convent were guilty of arson and sacrilege, but also *Miss Reed* and her accomplices in slandering that institution. What motive can Doctor Hopkins have in reviving the old calumnies against us ; or has he lately leagued with the sectarians who seem bent upon the destruction of all our religious houses in this country ? Far am I from suspecting him of any such intentions. It is indifferent to the wounded man, whether the wound is inflicted intentionally, or not.

FOURTEENTH VAGARY.

"When we say, *I believe the Catholic Church*, we mean that we believe in the Church of Christ, as Catholic, or

universal; not as confined to any particular time and place, but as generally diffused, and to be diffused through all time and place; not as confined to any particular set of doctrines, but as holding the doctrines of Christ set forth in Holy Writ, as they are generally understood by Christians universally; not as limited to this sect or that denomination, but as containing within its bosom all sects and denominations who truly acknowledge Christ as their Head, and his Word as their law." *Ibid. p.* 157.

This Vagary being the most important, and the last to which I will advert, I solicit, more earnestly than usual, the reader's attention. We have seen the Doctor, a little while ago, all in tears for the divisions and distractions of sectarianism, and for the desolation of Sion, and declaring that there is no chance of effecting Christian unity upon earth again, but by retracing their steps back to the Primitive Church. This is certainly making no small concession. What is it but an open confession that the Protestant system is rotten from top to bottom; that the Reformation was but a Deformation of religion, and that the Episcopal ministers are all on the wrong track? If he considered himself and his fraternity on the true path, he would not propose, for effecting a new reform, to go to any point farther back than *Luther* and *Henry VIII.;* if he looked upon them as true models of imitation, he would not think of passing them by for the sake of the Primitive Church.

"We are," says he, "a peaceable people, seeking no dissensions, but truly desirous to avoid them whenever we may; we asked no favor but to be tried fairly on our own merits; and to be judged by the only infallible standard—the Bible, and the next best guide—the Primitive Church:" *Prim. Ch. p.* 297. Why go back to the Primitive Church from the blazing stars of the sixteenth century, that were to dispel the errors of Popery, and

make Protestancy shine from end to end of the world? Alas! the blazing star of Protestants is not unlike the phosphoric lantern in the bogs and swamps at night, which, if you pursue, will surely lead you into the fatal quagmire. It is written, Prov. xiv.: There is a way that seemeth just to a man, but the end thereof leads to death. Whether Doctor Hopkins, in his writings and exertions to re-establish the Catholic or Primitive Church, be honest and sincere, or be an infidel in disguise, is quite indifferent; for he certainly will, if successful in his views, involve his hearers in a sable cloud of infidelity. This I can readily show, if my readers lose not sight of his notions of a Catholic Church, as given in *Vagary XIV.*

The Catholic Church which he contemplates, contains within its bosom all persons in the whole world calling themselves Christians; all sects and denominations truly acknowledging Christ as their Head, and his word as their law. "Truly to acknowledge Christ as their Head and his word as their law," is the only condition he requires for their being Catholics. No *doing*, but *understanding*, for him. According to his views, good works, the ten commandments, baptism, divine worship, prayer faith, hope, and charity, are needless for salvation; and, of course, evil deeds are harmless. The devil believes, and trembles; thieves, robbers, and other malefactors understand the law well. All Sectarians, from Joanna Southcote down to the Mormonites, say, and perhaps think, that they truly acknowledge Christ as their Head, and his word as their law; this is enough to make them members of Doctor Hopkins' Catholic Church.

But they must hold "the doctrines of Christ set forth in Holy Writ as they are generally understood by Christians universally." The Christians in general, that is, *public opinion*, is the only standard he recognizes to interpret the doctrines of Christ in the Scripture. He is to be

led by the public opinion : not the public by him : the public opinion, not the Protestant bishop, is the teacher The Episcopal in America has nothing to do, for knowing the doctrines of Christ in Holy Writ, than to learn how they are generally understood by Christians universally —than to learn the fantastic veerings of public opinion from the newspapers and other periodicals.

Supposing, for argument sake, that the public opinion is an infallible standard for the sense of Scripture, how is that public opinion ascertained ? Either through some public authentic *document*, or a personal *application* to every nominal Christian in the universe. Both the one and the other is absurd and impracticable. By what public declaration or document would you ascertain how the Scriptures are understood universally by the different clashing sects in and about Burlington, and afterwards by all nominal Christians in the world ? No such document is or could be extant.

But let us see if he could gain his point by the personal application. He will have to visit every man and woman in Christendom—from Labrador to Cape Horn ; from the Giant's Causeway to Cape Clear ; from the Orkneys to Land's End ; from Amsterdam to Malta ; from Lisbon to Moscow ; the whole extent of Asia, Africa, Australia, &c. For certainty, if he would accurately know how the doctrines of Christ are generally understood by Christians universally, he must know the vote of every nominal Christian in the universe. What a task ! And should his ardent zeal for the peace of Sion carry him so far, there would be still another serious difficulty to encounter—the foreign languages; for without a thorough knowledge thereof, he could not know with precision the people's views on the doctrines of Scripture. Therefore it is beyond the power of any man in existence to know, either by any public document or personal application, the

opinion of Christians generally on Holy Writ. And when Doctor Hopkins holds out a rule of faith that is beyond the reach of men, he mingles together in a confused chaos, right and wrong, truth and falsehood, demolishes the whole Christian religion, and hurls his hearers back again into paganism. The Judge on the bench would not say that the statutes are to be construed as they are generally understood by the people universally, but as they are understood by the sage Judges of antiquity. In like manner, the Roman Catholic expounds the Scriptures according to the sense which the Holy Roman Catholic Church held and holds, and according to the unanimous consent of the Holy Fathers.

CHAPTER IX.

FIVE HERESIES BY INNOVATOR I.

First Heresy.—*Innov.* saith : "What will become of those who never heard, even could never hear, the name of Christ Jesus ? I will answer, according to Catholic principles. Such heathens will be condemned by the sins which they committed against the law of nature, and not for the want of a knowledge of Jesus Christ."

Does not that one sentence discard the doctrine of original sin, divine grace, baptism, the redemption of Christ, the Creed, Ten Commandments, both Testaments, nay, the whole Christian religion? Melancholy is the state of religion, when such horrid infidelity is openly proclaimed by a Deist under the clerical robes to a numerous flock, who rather look to him for the bread of life, for the water flowing from the fountain of the Savior. The Lord hath mingled for them the spirit of a deep sleep : he has shut up the eyes of their prophets and princes, that they see visions ; for wisdom shall perish from their wise men, and the understanding of their prudent shall be hid : Isa. xxix.

If he really imagine "that the heathens are condemned for their sins against the law of nature, not for want of the knowledge of Jesus Christ," it must be his opinion that the observance of the natural law alone is sufficient for the attainment of eternal life. On the contrary, behold the Catholic doctrine :

Original Sin.—Con. Trid. Sess. 5, *de peccato originali*, "That our Catholic faith, without which it is impossible to please God, may, after the extinction of errors, continue in

its full and spotless integrity; and that Christian people be not carried about with every wind of doctrine, while that ancient serpent, the relentless enemy of man, stirs up, among the manifold evils disturbing in our times the Church of God, both new and old quarrels concerning Original Sin and its remedy also; the Holy and General Synod in the Holy Ghost lawfully assembled, now minding to recall the straying and to confirm the wavering, having followed the testimony of the Sacred Scripture, the Holy Fathers, and the approved Councils, and the judgment and consent of the Church itself, decrees, professes, and declares thus :

1. " If any man confesses not that the first man Adam had, by breaking God's commandment in paradise, instantly lost the sanctity and the justice in which he had been created, and by that offensive transgression incurred the wrath and indignation of God, and, in consequence, death, which God had previously threatened him, and, with death, slavery under him who held henceforward dominion over death, that is the devil, and that Adam had, by that offence of transgression, been totally changed both in body and in soul, into the worse, let him be anathema.

2. " If any person assert that the sin of Adam hurted him alone and not his posterity, and that the sanctity received from God and the justice which he lost, he lost them to himself alone, and not also to us ; or that he, being defiled by the sin of disobedience, had transmitted to the whole human race, death, and the penalties of the body only, but not sin also, which is the death of the soul, let him be anathema ; whereas he contradicts the Apostle, saying : *By one man hath sin entered into the world, and by sin death ; and so death hath passed unto all men, in whom all have sinned.*

3. " If any man assert that the sin of Adam, which in origin is one, and which, being transfused by propagation

not by imitation, to all persons, is proper to each, can be removed either by the power of human nature, or by any other remedy than by the merit of the one Mediator, Christ Jesus our Lord, who hath reconciled us in his blood to God, became unto us justice, and sanctification, and redemption ; or deny that the said merit of Christ Jesus is applied to adults and infants equally by the Sacrament of baptism, rightly administered in the form of the Church, let him be anathema, *Acts*, iv.: *Because there is no other name under heaven given to men whereby they* MUST *be saved.* Hence the saying of *John*, 1 : *Behold the Lamb of God, behold him who taketh away the sins of the world.* And that saying, *Gal.* iii., *As many of you as have been baptized, have put on Christ.*"

Let the above definition of the holy Council sink deep into our hearts : That without the Catholic faith it is impossible to please God ; that Adam instantly forfeited, by his disobedience in paradise, original sanctity and justice ; that he incurred God's anger ; that he fell under the slavery of the devil ; and that his whole nature, both body and soul, became corrupted and prone to evil. And that Adam's sin, which is called original sin, is by propagation, not by imitation, transmitted to his posterity, to all and every one of them. And that that sin cannot be removed or forgiven either through the powers of our human nature, or by any other remedy than the merit of Christ Jesus, applied to our souls by the sacrament of baptism rightly administered in the form of the Church. This definition of the holy Synod is manifestly impugned by the Innovator saying : "What will become of those who never heard, even could never hear the name of Christ ? I answer, such heathens will be condemned by the sins which they committed against the law of nature, and not for want of a knowledge of Christ Jesus." Is he not then under an anathema, cast off from the body of Christ ?

Justification.—*Sess. VI., ch.* 1. The holy Synod declares, first, that for truly and clearly understanding the doctrine of Justification, it is necessary for every person to know and confess, that when all mankind lost, by Adam's sin, innocence, they *became unclean*, and, as the apostle, *Ephes.* ii. 3, saith, *by nature children of wrath;* as has been defined in the decree on original sin; they were so far the slaves of sin, and under the power of the devil and of death, that neither the Gentiles could by the power of nature, nor even the Jews by the letter of the law of Moses, rise or be therefrom delivered, although free-will had not been in them extinct, but rendered prone and straitened.

Chap. 2. For which cause it came to pass that the Heavenly Father, the Father of mercies and God of all consolation, when that happy fullness of time came about, sent to mankind Christ Jesus, his Son, declared and promised by many holy fathers both previous to the law and in the time of the law, to redeem the Jews who were under the law: and that the Gentiles who followed not after justice might obtain justice; and that all people might receive the adoption of sons, him God hath proposed to be a propitiation through faith in his blood. *Rom.* iii.: for our sins, and not only for ours, but also for those of the whole world.

Chap. 3. But although he died for all, all persons however receive not the benefit of his death, but those only to whom the merit of his passion is applied: for certainly men would not, had they not been propagated from the seed of Adam, be born unjust, inasmuch as by that propagation, whilst they are through him conceived, they contract self-injustice: so they would never, if not born again through Christ, be justified: whereas in that regeneration, by the merit of his passion, grace whereby they are made just, is to them imparted. For this blessing, St. Paul, Coloss. i., exhorts us always to give thanks

to the Father, who has rendered us worthy to be partakers of the lot of the saints of light, and has delivered us from the power of darkness, and translated us into the kingdom of the Son of his love, in whom we have redemption and remission of sins.

Chap. 4. "By which words is insinuated a description of the justification of the impious, that is, a translation from that state in which man is born a son of the first Adam, unto the state of grace and adoption of the sons of God, Gal. iv., through the second Adam, Christ Jesus our Savior; which translation, after the promulgation of the Gospel, certainly cannot be effected without the laver of regeneration, or the desire thereof, as it is written: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

Chap. 5. "It declares, moreover, that the origin of that justification is to be taken in adults from the preventing grace of God through Christ Jesus, that is, from his vocation by which they are, without any previous merit on their part, called; so that they who were, through sins, estranged from God, are, by preventing and helping grace, disposed, by freely assenting to and co-operating with that grace, to turn to their own justification; so that whilst God touches with the grace of the Holy Ghost man's heart, man himself, receiving that inspiration, is not at all inactive; he certainly has power even to reject that inspiration, and he cannot, however, of his own free will, without the grace of God, move himself before him towards justice. Hence, by the saying in Holy Writ, Jac. i., and Joel, ii., *Turn ye to me, and I will turn to you*, we are reminded of our liberty; by our answer, Lam. Jer. v., *Convert, us to thee, O Lord, and we shall be converted*, we confess that we are prevented by the grace of God.

Chap. 6. "But they are towards that justice disposed, whilst they, being excited and aided by divine grace, re-

ceiving faith from hearing, are freely moved towards God, believing the things to be true that are divinely revealed and promised; but this, in particular, that the impious man is by God justified by his grace, through the redemption which is in Jesus Christ; and whilst understanding themselves to be sinners, by turning from the fear of divine justice, with which they are wholesomely seized, to the consideration of God's mercy, they are roused into hope, expecting that God, for Christ's sake, will be merciful to them ; and him, as the fountain of all justice, they begin to love ; and consequently, they are moved with some hatred and detestation towards sin, that is, with that penance which should go before baptism; finally, they resolve to receive baptism, begin a new life, and keep God's commandments. Of this disposition it is written, Heb. xi., He that cometh to God, must believe that he is, and is a rewarder of them that seek him. And, Matt. ix., Be of good heart, son, thy sins are forgiven thee. And Eccl. i., The fear of the Lord driveth out sin. And Acts, ii., Do penance and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. And Matt. xxviii., Going therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Finally, 1 Kings, viii., Prepare your hearts unto the Lord."

Chap. 7. This disposition or preparation is followed by justification itself, which is not only a remission of sins, but also the sanctification and renovation of the inward man, by a voluntary receiving of grace and gifts ; whereby man, from unjust, becomes just; and from an enemy, a friend, so that he is an heir according to the hope of eternal life. The instrumental cause of justification is the Sacrament of Baptism, which is the Sacrament of Faith,

without which, justification hath never happened unto any man. By the merit of the most holy passion of Christ is the charity of God infused by the Holy Ghost into the hearts of those who are justified. Consequently man receives, through Christ Jesus, in that justification, together with the remission of sins, all these things—faith, hope, and charity. For faith, if not accompanied by hope and charity, neither unites him perfectly with Christ, nor makes him a living member of his body. It is therefore said: Faith without works is dead and fruitless. Hence the saying of Christ, Matt. xix. 17: If thou wilt enter into life, keep the commandments. No man, however justified, can deem himself free from the observance of the commandments.

Can. 1. If any man will say that a person by his own works, which may be performed either through the power of human nature, or from the doctrine of the law, apart from divine grace through Christ Jesus, can be justified before God, let him be anathema.

Con. Arausican 11. *Can.* 3. If any man will say that the grace of God can, through human invocation, be conferred, and that that grace is not the cause why it is invoked by us, he contradicts the Prophet and the Apostle, saying, *Rom.* x., I was found by them that did not seek me ; I appeared openly to them that asked not after me. *Under Pope Leo. An.* 529.

Can. 7. If any man affirm that he is able from the power of nature to conceive or elect any thing good and conducive to eternal life, or to assent to the gospel preaching without the light and inspiration of the Holy Ghost, who gives zest to all persons in assenting and believing the truth, he is deluded by the spirit of error, not understanding the word of God, *John*, xv., *Without me you can do nothing* : 2 *Cor.* iii., Not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God.

From the saintly definition of the great councils turn again to the impious assertion of the Innovator: "What will become of those who never heard, never could hear, the name of Christ Jesus? Such heathens will be condemned by the sins which they committed against the law of nature, and not for the want of a knowledge of Christ Jesus." The man that published that notion is deluded by the spirit of heresy, not understanding the word of God, *John*, xv., *Without me you can do nothing.* He sets aside the whole Christian religion—the creed, commandments, and sacrifice: in vain, then, has our Lord sent his Apostles to teach and baptize all nations; in vain has the Apostle said: *Without faith it is impossible to please God;* and again: *He that believes not is already condemned.*

Second Heresy.—*Innov.* 1 saith: "Children certainly will be saved; and adults, if they have sincere sorrow for their sins, and sincere love for Jesus Christ."

"There is but one baptism, no matter whether it be administered by a man or woman; by a Catholic, heretic, or heathen; all children who are baptized, no matter where, or by whom, are members of the Holy Roman Catholic Church."

On the contrary, it is decreed by the Holy Council of Trent, *Sess.* 7, *Can.* 4: "If any man will say that the baptism that is given by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with an intention of doing what the Church doth, is not a lawful baptism, let him be anathema."

The heretic, therefore, must have for administering baptism an *intention of doing what the Church doth.* Could the deserter from the Church, the derider of her doctrine, have an intention of doing what she doth in any Sacrament? Could the heathens, who know not the Most

Blessed Trinity, to whom Christ crucified is a stumbling-block and foolishness, 1 *Cor.* i. 23, bring themselves to baptize in the name of the Father, and of the Son, and of the Holy Ghost? The holy Synod makes no mention of the heathen's baptism, perhaps because they never would think of administering baptism under any form whatever. But supposing, for argument sake, that the heretic has the necessary intention, and that he gives a true baptism, it is doubtful whether his baptism has the proper effect.

Pope Leo., Epist. LXXIX., ch. 7.—For those who, being not previously baptized, have received baptism from heretics, are to be confirmed by the imposition of hands with the invocation of the Holy Ghost, because they had received only the form of baptism, not the effect of sanctification. And we promulgate this rule (as you know) to be observed in all Churches, that the laver of baptism, when once applied, be not violated by repetition; the Apostle saying, *Ephes.* iv., *One Lord, one faith, one baptism.* The baptism of that man must not be rashly renewed, but the sanctification of the Holy Ghost only (as we have already said) is to be invoked; to the effect that what nobody receives from the heretic, he may receive it from the Catholic Priests. *Quoted in the Gratian Decretals*, i., *Quest.* i., ch. 51.

B. Augustin De Fide ad Petrum, ch. xxxvi.—Hold thou most firmly and thou shalt not at all doubt, that baptism augments the damnation of those that are baptized outside the Church, if they return not to the Church. So necessary for salvation is the communion of the ecclesiastical society, that the man is not saved by baptism to whom it is not given where it ought to be given. *Quoted in said Decretals*, i. *Quest.* i., ch. 55.

Chap. xxxviii. Hold thou most firmly and thou shalt not at all doubt, that not alone all pagans, but also all Jews, heretics, and schismatics who finish the present

life outside the Catholic Church, shall go into the eternal fire which is prepared for the devil and his angels.

These awful sayings did not originally fall from my pen : they are the words of the Holy Fathers founded upon the manifest testimonies of Holy Writ, which are heretofore seen. From these awful decrees, and many more of the same sort which I, for want of room, omit ; let us turn our eyes once more towards the Innovator's blasphemy, 'Children certainly will be saved ; and adults, if they have sincere sorrow for their sins and sincere love for Jesus Christ." Although it is written, Without faith it is impossible to please God ; and again, With the heart we believe unto justice, but with the mouth we confess unto salvation ; he requires not of adults to hold faith, either in their heart or mouth, nor perform any good work in the whole course of their life.

THIRD HERESY.—He saith, "Whosoever is baptised, is a member of the Church, and will continue in it, till he leave it by heresy ; which is an *obstinate error against faith.* The Catechumen, as observes St. Augustine, before they are perfectly instructed, entertain sometimes a very erroneous and heretical doctrine, but notwithstanding, they are not heretics. Some Catholics may, through ignorance of the doctrine of the Church, believe something against it, and notwithstanding they are not heretics."

"But suppose there be a heathen," says he, "perfectly just according to the law of nature, which he has strictly observed ; God, who had prepared the good soul, (for he could not be good without the grace of God,) would finish his work, inspire the mind, and move the heart of this man, *not so as to make him desire precisely the sacrament of baptism, of which he had no idea,* but to supply and accomplish whatever he wants to be united to the children of God, and, of course, to the Church, although

he would not mention such a name. He would be united in charity to the Lord, and to the Church, whose Head upon earth is the Bishop of Rome; though he would have no idea of such a Bishop or City, he would be a member of the Catholic Church; and consequently he would be saved."

A cursory view of that proposition would lead you to imagine that the Innovator holds the Catholic Church and her doctrine in veneration; but a close reflection shows the reverse, and that he is but an infidel and a skeptic at heart. He lays it down as a general rule, "That an obstinate error in faith is heresy, and that heresy excludes a man from the Catholic Church." From which rule he makes two exceptions—first, the Catechumen, previous to *perfect instruction*, *sometimes* entertain a very heretical doctrine without the guilt of heresy." Second, "*some Catholics* may, from ignorance of the Catholic doctrine, believe *some things* against it without the guilt of heresy."

Whereas, he specifies not the amount of "perfect instruction" of the Catechumen, or the "sometimes" when it may be dispensed with, or that "every heretical doctrine," which they may entertain without the guilt of heresy; whereas, he states not what are the "some things," which some Catholics "may hold against the Catholic doctrine, without the guilt of heresy;" whereas, he insinuates not the sort of ignorance, and when it would occur to the Catechumen or Catholics, to free them from the guilt of heresy, his assertion is downright skepticism. It is substantially this. Obstinate heresy excludes a man from the Church, but nobody knows what that heresy is, or when it occurs; and, therefore, nobody knows who is, or not, in the Church; all religion is to go into confusion.

Does he not open the kingdom of heaven to the hea-

thens who neither desired nor received the Sacrament of Baptism; who neither know nor believe the Catholic Church, or any other article of the Creed? does he not discard all revealed religion? On the contrary, the holy *Council of Trent, Sess.* 6, *ch.* iv., defines, "Justification is a translation from the state in which man was born a child of the first Adam, into the state of grace, and of adoption of the sons of God, by the second Adam, Jesus Christ our Savior; which translation *cannot be effected*, after the gospel is promulgated, without the laver of regeneration, or the desire thereof; as it is written, Unless a man be born again, of water and of the Holy Ghost, he cannot enter into the kingdom of God."

"A heathen perfectly just according to the law of nature," *Cornelius*, Acts, x., a religious man, and fearing God with all his house, giving much alms to the people, and always praying, must have been perfectly just according to the law of nature. Notwithstanding, he received orders from heaven to send to the house of the tanner, near the seaside, for St. Peter: *he will tell him what he must do.* Read from verse 34 to the end of the same chap. x. Had his natural justice, fear of God, abundant alms and his continual prayers, been sufficient unto salvation, the angel of God, coming in unto him, would not have directed him to take one step further, to receive the faith and the sacraments from the Apostle. What pity that he had not the new light of the modern fanatics, that discard the Church, Sacraments, and priesthood altogether, to go and wrestle with heaven by themselves for salvation; what a pity that he had not a lecture from our *Innovator;* he would tell him that he was already perfectly just.

Fourth Heresy.—"This is the Catholic doctrine, but for its application to any particular case, or particular

individual, I shall not dare to do it; because I recollect the expression of St. Paul, Rom. xiv.: Who art thou, that judgest another man's servant? To his own master he standeth or falleth. Who had the means to be instructed, and neglected them? God knows it. Who has sinfully rejected the doctrine of the Church? God knows it."

If he would not take upon himself to say who had the means of salvation and sinfully neglected them—who has, or has not, culpably rejected the doctrine of the Church, he never will know who is, or is not in the fold of Christ; who is, or is not a sinner. He cannot, then, impart the grace of reconciliation to any sinner whatever; or he must, like the Protestants, give absolution, in general terms, to all people, whether they be, or be not sinners. Has he, after such declaration, the inconsistency to argue or dispute with others for their religious sentiments? According to him, were the Fathers, Popes, and Councils wrong in condemning heretics and heresies; Confessors in absolving sinners; nay, we are all wrong in shunning fornicators, railers, idolators, drunkards, and the like; 1 Cor. v. 11. How could we shun them, without knowing them; and how could we know them without judging them, or ascertaining that their deeds are sinful? According to the Innovator, the parent could not chastise his brat, nor the teacher punish the truant, nor the judge sentence the culprit, nor the officer try the deserter.

Does he not level all the landmarks between right and wrong, justice and injustice, and throw all things, sacred and profane, into confusion? What is his saying but a denial of the remission of sins, which is the Novatian heresy.

Con. Tred. Sess. 14, c. 1.—"The Lord instituted then especially the sacrament of penance, when, after his resurrection from the dead, he breathed upon his disciples,

saying, Receive ye the Holy Ghost; whose sins ye forgive, they are forgiven them; and whose sins ye shall retain, they are retained. By a fact so remarkable, and words so clear, the Fathers always, unanimously, understood that the power of forgiving and retaining sins, had been, for reconciling the faithful fallen after baptism, granted to the Apostles and their lawful successors. And the Catholic Church, with great reason, excommunicated and condemned, as heretics, the Novatians, formerly denying, with obstinacy, the power of remitting sins."

Chap. 6.—"But although the Priest's absolution is a dispensation of another's gift, it is not, however, merely a naked ministry, either of announcing the Gospel, or declaring that the sins are forgiven; but a *judicial act*, whereby a sentence is pronounced by him, *as a judge*." "If any man (*Can.* 9) say that the sacramental absolution is not a *judicial act*, but a bare ministry of pronouncing and declaring that the sins are remitted for the confessing sinner—let him be anathema."

That the texts, Rom. xiv., and Matt. vii. 1, forbid merely rash and irregular judgments, such as the Pharisees, Luke, vii. 33, passed upon the baptist, and the barbarians, Acts, xxxiii., upon the Apostle himself, we know from the definitions of *St. Augustin* and *Pope Evaristus*, found among the Sacred Canons.

B. Augustin, Hom. 50, ch. 12, *De Pœnitentia, saith*:—"Many persons are corrected as Peter had been, many are tolerated as Judas, many are not known until the coming of the Lord, who will reveal the hidden things of darkness. We cannot cut off any person from communion unless he freely confess his guilt, or he be duly tried and convicted by some tribunal, secular or ecclesiastical. To this rule St. Paul evidently alludes, saying, 1 Cor. v. 11: But now I have written to you not to keep company, if any man that is *named a brother*, be a fornicator, or covet-

ous, or a server of idols, or a railer, or a drunkard, or an extortioner ; with such an one not so much as to eat. For what have I to do to judge them that are without? Do not you judge them that are within? God will judge them that are without. Put away the evil from among yourselves. From which words it is clear enough that wicked persons must not be rashly or indiscriminately, but by a fair judgment, put away from the communion of the Church. And if they cannot be juridically removed, they are like the cockle, to be tolerated until harvest, or to remain, like the bad fishes, with the good, until the final separation on the shore.

"This principle is not opposed to the saying of St. Paul, Rom. xiv. 4 : Who art thou that judgest another man's servant? To his own master he standeth or falleth. He would not have a man judged upon suspicion, or even by an irregular judgment, but rather from the law of God, according to the order of the Church, either when he freely confesses, or is tried and convicted; otherwise, why did he say this?—If thy brother be *named* a fornicator, or covetous, &c., unless he meant that nomination that is preparatory to a judicial trial. Had the bare *naming* been sufficient for passing the judgment, many innocent persons would, upon false imputations, be convicted." *Quoted in the Decretals* 2, *Quest.* 1, *ch.* 18.

Pope Avaristus.—"The Omnipotent God, to restrain hasty judgments among mankind, would not, though all things are naked and open to his eyes, judge upon hearsay the doings of Sodom, previous to a clear understanding of the truth of the report; for he says, I will go down and see whether they have done according to the cry that has come to me, or whether it be not so, that I may know. Gen. xviii. 21. The Almighty, to whom are all things manifest, even before they come to pass, instituted that and several other inquiries, here for brevity sake omitted,

to teach us by example not to be hasty in trying and passing sentence, and not to have our ear open to all evil stories about others. And the very TRUTH warns us against pronouncing hasty, rash, or loose judgments. Matt. vii.: Judge not that you may not be judged, for with the judgment you judge, you shall be judged. Man should, therefore, be slow in giving ear to evil reports, before they be verified. If the Lord of the universe, although previously knowing all things, would not credit or judge of the sins of Sodom, whose cry had reached the very heavens, until he personally learned from faithful witnesses the truth of the report, why should not we, frail and sinful men, to whom the judgments of God are incomprehensible, observe the same precaution, to judge or condemn no man before a clear and just proof, the Apostle plainly saying, Who art thou that judgest another man's servant? To his own master he standeth or falleth."

It is written, Matt. xviii., If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican. And again, John, xx. 21: He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them and said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. And again, 1 Cor. v., It is absolutely heard that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his brother's wife. I indeed, absent in body but present in spirit, have already judged, as

though I were present, him that hath so done, in the name of our Lord Jesus Christ.

In vain has God directed to complain of our offending brother to the Church, if the Church is not empowered to pass sentence ; in vain has God said to the Apostles and their Successors, Whose sins ye forgive, they are forgiven them, if they have no power from above to judge sinners ; in vain has the Apostle judged, in the name of our Lord Jesus Christ, the incestuous Corinthian, if he had no authority for so doing. In truth, the Innovator levels all Christianity to the very ground.

"This is the Catholic doctrine, but for its application to any particular case, or particular individual, I shall not dare to do it." The goodly man abandons the Sacrament of Penance, and gives to knaves and libertines their own way; he gives them the liberty of the flesh.

Fifth Heresy.—*Inno. I.* saith : "The infallibility of the Pope is not an article of the Catholic faith.—If any one should dare say that the infallibility of the Pope is an article of faith, he would be immediately condemned as a heretic by the Pope himself."

I cannot conceive the gentleman's motives for bringing this subject before the public—a subject, that could never be discussed without producing the most pernicious consequences. The Apostle, to explain the Communion of Saints, or the mutual dependence and connection between the head and members of the Mystical Body, or Church, takes a comparison from the order of nature, from the human body. 1 Cor. xii. 12 : For as the body is one, and hath many members ; and all the members of the body, whereas they are many, and yet one body. If the foot should say, because I am not the hand, I am not of the body; is it, therefore, not of the body ? And the eye

cannot say to the hand, I need not thy help ; nor, again, the head to the feet, I have no need of you. But God hath tempered the body together, giving to that which wanted, the more abundant honor, that there might be no schism in the body, but that the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it ; or, if one member glory, all the members rejoice with it.

That I may follow up the same simile ; no one of the human actions can be ascribed to the members, apart from the head, nor to the head, apart from the members. As the hands or feet could not move nor act without the head, nor the head walk nor work without the hands or feet ; so the Head of the Church could not say to the members, I have no need of you ; nor could the members say to the Head, we want not your help, we are infallible without you. As long as the body lives, so long will the head live also ; as long as the body is infallible, so long must the head be infallible likewise. If the gates of hell must not prevail against the Church, they cannot prevail against the Head either ; unless a body be supposed to exist without a head, which supposition is absurd.

Therefore, as we must, in order to be saved, *believe the Holy Catholic Church*, and that the gates of hell will not prevail against her, until the end of time ; or, in other words, *that she is infallible ;* we must believe in the infallibility of the Pope also, unless an infallible body could be imagined under a fallible head. Hence, it is evident how far from the truth is the Innovator, saying, "If any man should dare say that the infallibility of the Pope is an article of faith, he would be immediately condemned as an heretic by the Pope himself." The Pope never did, never could, condemn any person but the transgressors of some law or rule. But what law or canon is violated

by declaring that the Pope is infallible? As for me, I never heard of the existence of any such law, nor of any person condemned as a heretic, by either Council or Pope, for declaring that the infallibility of the Pope is an article of faith. Whosoever would attempt to investigate the principles of action in the human body—would attempt to show whether the head, hands, or feet, are the essential organs, would involve himself into questions useless difficult, unnecessary; and whosoever would strive to ascertain whether the Pope, or the members of the Fold of Christ, be the essential and infallible parts, entangles himself into foolish and unlearned questions that beget strifes.

As the integrity of the superior is the salvation of the inferiors, the laws and institutions of every Christian country tend to engender and foster love and veneration towards him; they shelter and shield him from the base attacks and exposure of his people: so solicitous is mankind for the good fame of the ruler, that they allow him in all countries privy counselors; to whom, not to him, are imputed the errors of the government; nay, some countries go so far as to decree that *the king can do no wrong;* that is, that he is *infallible.* All this delicacy for the character of the ruling power seems to be dictated by good sense and sound policy, and built upon the law of God—*Honor thy father and thy mother.* In what civilized society has the child impudence to say that his parent is fallible, or the pupil, that his master is fallible, or the flock, that their pastor is fallible? If they have such stock of impudence, they must, in consistency, go further; they must, to justify their impudence, sift and expose to the public gaze all the hidden faults and blemishes of their poor father; they soon lose, in the course of their searchings and exposure, all filial respect, and perhaps incur, like Cham, their father's malediction. While the parents,

tutors, pastors, magistrates, are sheltered by the piety of all good Christians from the brutal attacks of their respective inferiors, will the Vicar of Jesus Christ meet no shelter in the good sense of his own people?

The child, servant, and people that are commanded in the law to obey and honor their superiors, never stop to inquire whether the superiors are infallible; nor do the faithful, who are commanded to honor and obey the successor of St. Peter, stop to inquire first into his infallibility, for they see something like infallibility promised to him by the Redeemer, Luke, xxii.: And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; *but I have prayed for thee, that thy faith fail not*, and thou, being converted, confirm thy brethren. Now, connect with this divine promise, that *St. Peter's faith shall not fail*, the glorious fact, that whilst mighty empires rise aloft and soon fall into decay; whilst dynasties to dynasties succeed, like the rolling waves, but again relapse, to rise no more—*Pope Pius IX.*, as the 291st successor of St. Peter, is seen on high, like the majestic sun at noon, after the passing cloud, diffusing the heavenly rays from pole to pole. Is there nothing remarkable in this? The infallibility of the Pope could not be questioned, without questioning the infallibility of Christ's promise. Nor was it ever questioned in Christendom, until the Gallicans, being intoxicated, in the year 1682, with their novel LIBERTIES, found themselves obliged, in self-justification, to sift and expose the hidden blemishes of the Father of the faithful. Thus they brought contempt upon him and their own religion, thus they spun the rope for self-destruction, for soon after the nation discarded both them and their fallible head. What are the Gallican Clergy now? If the inhabitants of each diocese in America begin to declare that their respective bishop is fallible, take in review his whole life, public and

private, and expose his frailties and inadvertencies to an infidel world, what would be the consequences? If no prelate should like to preside over over such flocks; if no friend to Christianity should like to hear of such base people and corrupt times, would it be too much to expect that our holy bishops will not allow the fallibility of the Pope to be discussed any longer in the schools, or otherwise?

CHAPTER X.

HERESIES BY INNOVATOR II.

He says, "Faith is the sincere disposition to believe all that God has taught.

"For example: 1st. A person to whom the doctrine was never preached, may have the disposition to believe.

"2d. A person to whom the doctrine was misrepresented may be disposed to believe, though he may, from being told the Church taught absurdities, and contradictions, and immoral principles, be disgusted with what he was taught were her doctrines, and be without the opportunity of correcting them.

"3. A person of weak or perverted intellect may have the disposition to believe, and, at the same time, may mistake error for truth."

"Other instances might be added, in which the disposition may exist, but the evidence not be given. None of those persons profess the doctrines of the Roman Catholic Church, yet that Church extends to them, as well as to those who profess her doctrines, the capacity for salvation. Therefore she does not confine that capacity to those in her external communion."

Previous to any observations of mine, I shall contrast with his notions the doctrine of two holy Fathers.

St. Augustin, Sermon xxx., *in Appendice*, saith: "The Scriptures throughout admonishes us to raise up our heart from worldly affairs to the pursuits of heaven, wherein is the real and never-ending bliss, at which it is certain no man can arrive, unless by the faith of the Catholic peace, accompanied by the love of God and of his neighbor.

Faith is indispensably essential for all who aim at eternal beatitude, as the apostle saith, *Heb.* x., *Without faith it is impossible to please God.* Wherefore no man can arrive at beatitude without pleasing God, and no man can please God, but by faith. Faith is the foundation of all good things ; faith is the beginning of man's salvation ; without it no man can arrive at the fellowship of the sons of God, because without it no man can in this world gain the grace of justification, nor possess in the next eternal life. If any man walk not here by faith, he shall not reach the beatific vision of our Lord Christ Jesus. Wherefore let every rational soul of proper age learn the Catholic faith, especially the Christian teachers of the people, and the doctors of the Churches of God, that they be able to resist the gainsayers and be of service to the lovers of the Catholic truth. For how could any man teach what he never learned ? how could he be a pastor, if he know not how to feed with the bread of life the flock committed to his care ? Let him not be ashamed to learn what he does not know, and let him not, when he learn, be slow in teaching what he understands. Let each person be convinced that he must render an account of the talents which he had received, to the Lord. Then shall the faithful servant hear the glorious words, *Well done, good and faithful servant ; because thou hast been faithful over a few things, enter thou into the joy of the Lord.*

Fulgentius, De Incarn. Christi. saith : "What is man's salvation in this life, but faith in God, which worketh by charity, as the apostle saith, Ephes. ii. 8 : By grace you are saved through faith, and that not of yourselves : for it is the gift of God, not of works, that no man might glory. And because charity must always accompany true faith, which, with the help of good works, covers a multitude of sins. Wherefore the Doctor of the Gentiles, lest he would claim any merit, after the praises of

the faith by which we have been saved gratis, ascribes the grace of good works to the divine bounties; he added: for we are his workmanship, created in Christ Jesus in good works, in which God hath provided that we should walk."

From this doctrine of the holy Fathers turn back to the Innovator's assertion: "Faith is the sincere disposition to believe all that God has taught."

His heresy is more glaring than that of any heretic of antiquity: he requires not of his hearers faith, neither in the Unity or Trinity of God, the Incarnation, Death, Resurrection, or Ascension of the Son of God; in any article of the Creed; in divine grace, the sacraments, nor in the merit of good works. He requires not of them to *have*, but to be *disposed* to have faith. But we must know that the disposition for an undertaking differs from its completion. For instance, a man disposed to build him a house could not be said to have already finished it; nor could the man determined to travel be said to have arrived at his journey's end; nor could the hungry man be said to have got through his dinner. What then could you think of the man's religion who saith: Faith is a sincere disposition to believe all that God hath taught; or in other words: The man who is sincerely disposed to believe what God hath taught, has really faith?

The three specimen cases which he adduces set his infidelity in clearer light still: first, the person to whom the doctrine was never preached may have the disposition to believe; second, a person to whom the doctrine was misrepresented, may be disposed to believe, though he may, from being told that the Church taught absurdities and immoral principles, be disgusted with what he was taught were her doctrines, and be without an opportunity of correcting them; and third, a person of weak or perverted intellect may have the disposition to believe, and

at the same time may mistake error for truth. Wherefore, he opens the gates of heaven to the Turks and Heathens, to whom the gospel was never preached; to the heretics, who reject the truth because it appears to them ridiculous; and to the simpletons of weak and perverted heart, who have no faith at all that avails unto salvation. He adds: "although none of those profess the doctrine of the Catholic Church, she extends to them as well as to those who profess her doctrine, the capacity of salvation."

He slanders the Catholic Church, imputes to her laxity which she abhors. The perpetual and universal doctrine of the Catholic Church contradicts him; the heavenly zeal and charity of the Catholic missionaries, who carry, at the risk of their lives, the gospel to the heathen nations to whom it had never been preached, contradicts him. The descent of Christ Jesus from the bosom of his Father, leaving at the mountain the ninety-nine sheep, that he might search for the stray sheep upon earth, contradicts him.

"He says: "Although the Church has no means to discern whether the individuals be members of her body, yet they are a portion of her soul. God, the searcher of hearts, discerns them, and grants them the benefit of their faith; and though they are not acknowledged members, yet they are truly within the pale of the Church."

In what Prophet, Apostle, Pope, or Council has he met the distinction between the soul and body of the Church? It is a crafty device of the ministers of Satan to bewilder poor mortals, by raising dust before their eyes and sending them in quest of the invisible and unknown thing called the soul of the Church. The Church hath, in my opinion, no soul but faith, hope, and charity; which, whilst they remain hid in the heart, not made manifest by words or actions externally before men, can avail no man unto salvation; because its written: With the heart we believe unto justice, but with the mouth is

confession made unto salvation. And again: Let your light shine before men, that they, seeing it, may glorify your Father who is in heaven.

"How shall we draw the bounding line which must separate those who stand together; now in infidelity, now in heresy, now in Catholicity? All who live in the profession of infidelity are not infidels: all who live in the profession of heresy are not heretics: all who live in the profession of Catholicity are not Catholics.

"We have before seen several grounds of exception on one side: there are some upon the other; and many individuals stand upon each of these grounds. We could not, therefore, know whom to hate, were there an obligation of hatred."

As he has no bounding line to know that all who live in the profession of infidelity are infidels, and all who live in the profession of heresy are heretics; no bounding line to discern the believer from the unbeliever, the Catholic from the heretic; in vain did the Redeemer send the Apostles to call *the other sheep into the one Fold*, John, x. 16—to make them profess externally the same faith, observe the same commandments, and use the same sacraments and sacrifice. In vain has he commanded us to hear the Church, under pain of being heathens and publicans; in vain have the Apostles, St. Athanasius, and the Nicene Council, left us creeds, if we are never bound to profess them; in vain has the Church of Christ bequeathed us, in the Corpus Juris Canonici, the Definitions and Decrees of her Popes and Councils, with regard to infidels and heretics. If he has no bounding line, to know who are members of the Catholic Church, who are, or not, Catholics, could not the people turn about, and say to himself, we do not know whether you are, or are not, a Catholic; we will follow some other teacher. How palatable it must be to infidels, heretics, and schismatics, to hear from

him, that, though they belong not to the body, or external communion of the Church, they are a portion of her soul; that God, the searcher of hearts, will render unto them the benefit of their faith. Have they not found in him a teacher according to their own desires? 2 Tim. iv. 3.

It is written: as the pastor is, so the people will be. When they see him leveling the fences and making mockery of the doctrine that had been originally sown and always handed down in the Church of Christ, they generally go further, level the remainder of the fences, let in the wolves, and discard the careless watchmen altogether. I cannot help thinking that if our bishops do not speedily bestir themselves, if they stand not opposite and raise up a wall for the house of Israel, the deluge of infidelity now rushing in, will wash away all things, sacred and profane. Satan never, since the very first date of Christianity, assumed as many masks, or transformed himself into as many angels of light, as he does in our unfortunate days. His ministers, the false teachers that swarm all over the country, will not openly attack religion; but by intrigue, sophistry, and novel, unheard-of terms, they impose upon the unwary and the unstable, notions and sentiments destructive of all Christianity. Now they teach "that the Scripture is to be construed as it is generally understood by Christians universally," and then, with an air of liberality, that the observance of the law of nature alone is sufficient; that they, humble, charitable souls, cannot say who is, or is not, a sinner; and that what they call Invincible Ignorance of the faith and Divine law, is excusable.

Invincible Ignorance.—They say, "that some Catholics may, by ignorance of the doctrine of the Church, believe some things against it, and be not, however, heretics."

Ignorance is two-fold—ignorance of *the law*, and ignorance of *the fact*. The man, for instance, that wears his neighbor's coat, thinking it his own, is said to be *ignorant of the fact;* and if he applied reasonable diligence and advertence to ascertain if the coat is, in fact, his own property, he may, perhaps, be guiltless in the sight of God, who has said, *Thou shalt not steal*, though he remains liable to repair the neighbor's wrong. And the man who advertently wears his neighbor's coat, not knowing that theft is forbidden by the commandments of God, is said to be *ignorant of the law*.

Authors, if at any time they taught that ignorance is excusable, must mean ignorance of the *fact*, not of the *law*, for it is impossible that any pretender to the Christian rules, *Scriptures* and *Tradition*, could imagine that any man enjoying the light of reason would save his soul, if ignorant of the law of God. It is written, *If the blind lead the blind, both fall into the pit;* and again, *Without faith it is impossible to please God;* and again, *Unless a man is born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

Remark that eternal perdition is decreed, in general terms and without exception, against all ranks and classes whatever that have not the faith, or that are blind, or that are not baptized. No matter whether they had lost the faith, or neglected baptism, or fallen into the spiritual blindness through the depravity of their own heart, or the ignorance and infidelity of their false teachers. Hence follows the axiom in the Canon Law, *Lib.* 5, *Tit.* 12, *in* 6°. *De Regulis Juris :* *"Ignorance of the fact, not of the law, excuses."

Psalm xxiv.—Show, O Lord, thy ways to me and teach me thy paths; direct me in the truth, for thou art my

* Ignorantia facti, non juris excusat.

God. Remember, O Lord, thy bowels of compassion. The sins of my youth and my *ignorance* do not remember.

Would the Psalmist have so earnestly prayed to God to enlighten his mind, and to pardon the sins of his youth and his ignorance, had he been of the same way of thinking with the modern Casuists, had he deemed invincible ignorance excusable in the sight of God ?

Luke, xii. 47. That servant who knew the will of his Lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes ; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes.

Behold it again declared that ignorance of the will of God, though it may mitigate, shall not totally extinguish the future torments. Christ our Lord, who will render unto every man according to his works, will on the last day reward the just with everlasting life, and the sinners with eternal punishment. Faith, which says so, declares also that there are many mansions in the kingdom of heaven ; that there are gradations of glory reserved for the just, as well as gradations of stripes for the sinners. Whether the diminution of the stripes will be in the dreary mansions of the damned, where their worm dieth not and the fire is not extinguished, or consists in an abridgment of confinement in the prisons, where Christ had come and preached, 1 Pet. iii. 19, it is not for me to say ; but this I am ready to confess, that no ignorance whatever of the will of the Lord shall palliate the evil doers from stripes, whether they receive them in hell or in purgatory.

1 Cor. xiv. 37.—If any man seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord. But if any man *know not, he shall not be known.*

This text holds out no prospect of any sort for persons ignorant of the commandments of the Lord ; nor

does the text, If you would enter into life, keep the commandments.

Rom. x.—I bear them witness that they have a zeal of God, but not according to knowledge; for they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God. If thou confess with thy mouth the Lord Jesus, and believe with thy heart that God hath raised him up from the dead, thou shalt be saved. For with the heart we believe unto justice, but with the mouth is confession made unto salvation. Faith cometh by hearing, and hearing by the word of Christ. But I say, have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words into the ends of the whole world. The word is nigh thee, even in thy mouth and in thy heart.

Verily it would seem that the Apostle had, through the spirit of prophecy, seen the spurious Christians of the nineteenth century, who, not knowing or caring for the justice of God, seek to establish their own; imagining that they can, though ignorant of the will of God, and unaided by divine grace, procure, by their natural powers, eternal salvation. But let us see the train of argument he adopts to refute them: first, he declares that without faith it is impossible to please God; secondly, that faith, if not confessed before men, will not avail to salvation; and, thirdly, that faith cometh by hearing, and hearing by the word of Christ. And lest they set up the plea of ignorance, he refutes them, showing from Deut. xxx. 12, that the law is not impossible or beyond our abilities, but that the word is nigh us, even in our heart and in our mouth; and from Psalm xviii., that their sound hath gone forth unto all the earth, and their words unto the ends of the whole world. The heavens show forth the glory of God, and the firmament that declareth the works of his

hands. Day unto day uttereth speech, and night unto night showeth knowledge. There are no speeches nor languages where their voices are not heard. The rocks split, the earth shook and sent forth from her bosom the bodies of the saints, who came into the Holy City and appeared to many. The sun was darkened, and the veil of the temple was rent in two from top to bottom.

Now, whereas the word is nigh unto thee, even in thy heart and in thy mouth; whereas their sound went forth into all the earth; whereas there are neither languages nor people where their voices are not heard; finally, whereas the very elements and all inanimate nature—the sun, the rocks, the earth, and the temple veil, proclaimed the divinity of Christ crucified, is it not horrid blasphemy, to think or say that any sane adult could be invincibly ignorant of the faith or law of God: especially as it is written, John, i. 9, that Christ the true light enlighteneth every man that cometh into the world?

If justice be by the law, then Christ died in vain: Gal. ii. 21: if ignorance of the law of God be harmless, then our faith is vain, and our preaching vain; for the Heathens, Turks, Jews, and heretics, that have followed the will of the flesh and the will of man, not the will of God or of the Church, make a better choice than the martyrs who have washed their robes in the blood of the Lamb, or the prudent virgins who with shining lamps entered into the marriage feast, or the confessors that denied not Christ before men. If fidelity to the law of nature and ignorance of the law of God be a shelter to any man, they would certainly save Cornelius the centurion, Acts, x., *a religious man and fearing God, with all his house, giving much alms to the people, and praying always to God.* Yet he had to receive the faith by hearing from the lips of St. Peter. Whilst Peter, verse 44, was yet speaking these words, the Holy Ghost fell on all them that heard the word.

If fidelity to the law of nature or ignorance of the law of God would justify any man, they certainly should justify the Apostle Paul, than whom no man could be more faithful to the dictates of the natural law and to the rites and traditions of his Fathers. Phil. iii. 4 : If any other, says he, thinketh he may have confidence in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, according to the law a Pharisee, according to zeal, persecuting the Church of God ; according to the justice that is in the law, conversing without blame. I count all things to be but loss for the excellent knowledge of Christ Jesus my Lord, and count all things but dung that I may gain Christ.

Observe his claims : he was circumcised the eighth day; he was descended from the chosen people of God ; he was zealous for the traditions of his fathers; he lived according to the justice that is in the law without blame; however, he counted all these claims to be but dung in comparison with the excellent knowledge of Christ. And again he says, 1 Tim. i. 15 : Christ came into this world to save sinners, of whom I am the chief ; for this cause have I obtained mercy, that in me Christ Jesus might show forth all patience. Had the sins which he had committed ignorantly in unbelief been excusable, would he deem himself the chief of sinners, or consider his vocation to the excellent knowledge of Christ an act of grace or mercy, but rather an act of justice ?

Again, the same Apostle, rebuking the Galatians, says, I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be

anathema. As we said before, so now I say again, if any man preach to you a gospel besides that which you have received, let him be anathema. Observe that he repeats the anathema against the false teachers, that merely pervert the gospel, or teach a gospel besides the gospel which they had received from the apostles. What anathemas would he not then hurl into the face of the modern Casuists, who not only pervert, but reject the gospels by wholesale, asserting that the people who never heard of the name of Christ, nor of the Christian religion, are in the path of salvation.

Christ our Lord, in his commission to the Apostles, said, Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And the Acts of the Apostles, as well as all Ecclesiastical History, declares how faithfully had the Apostles and Apostolic missionaries of antiquity fulfilled their commission, in abandoning their native land, crossing the stormy seas, and commingling with barbarous nations, for the purpose of carrying the light of the gospel to the gentiles that were involved in the shadow of death.

Would the Word have been made flesh and dwelt amongst us, teaching for thirty-three years, by word and example, what faith we should hold, what commandments we should follow, what sacraments we should use, and what future things we should hope for, if the Gentiles under the law of nature, or the Jews under the law of Moses, were justified? would the missionaries of ancient and modern times take all the pains that they do, in conveying the light of the Gospel to the heathen nations, if invincible ignorance were excusable?

What an expeditious mode have the wolves in sheep's clothing, the false teachers that were to rise up about

the end of the world, adopted for discarding Christianity! Forsooth, "the people that never heard," they say, "of the name of Christ, or his Church, or of the Commandments, or Sacraments, or of the sacrifice of the New Law, are saved by their invincible ignorance." Him that pulleth down the fence the serpent will bite. The hearers, when thoroughly convinced that ignorance of the law of God and of the Catholic doctrine is harmless, will, there is no doubt, throw Christianity and priesthood overboard.

It is an article of faith, that as by one man sin hath entered into this world, and by sin death : and so death passed upon all men in whom all have sinned, Rom. v. 12. It is another article of faith, that the sins of the father are visited on his children to the third and fourth generation. It may appear to the unbeliever unjust that all men should be pursued with death and original sin for the transgression of his first parent in paradise, in which he had no part nor knowledge ; or that the children should, to the third and fourth generation, suffer for the sins of their father, in the commission of which they had no hand nor part. How inscrutable are the decrees of Providence ! Hear the holy Father.

St. Jerome against the Pelagians, Book 1, ch. 10, saith: "The whole range of the Scriptures declares that ignorance is a sin : Job, i., offers sacrifices for his children, lest they might have through ignorance sinned. And again Deut. xix., the man chopping in the wood, if his axe accidentally start from the handle and kill a neighbor, is, however, commanded to retire to the city of refuge, and there to remain until the High Priest come, that is, the Savior of men ; until he will be redeemed by his blood. But you may say, Is it just that I would be charged with the sin in the commission of which I had no part nor knowledge, of which I was totally ignorant. What more should I do for a sin willfully committed by me ? Do you

want to know from me the causes and motives of the decrees of Providence ? Let the wise man answer your question, Eccl. iii. 22 : Seek not the things that are too high for thee, search not the things above thy ability ; but the things that God hath commanded, think of them always, and in many of his works be not curious : for it is not necessary for thee to see with thy eyes those things that are hid. Wisd. i. 1 : Seek the Lord in simplicity of heart. And should you contradict that book, hear the apostle sounding the evangelical trumpet, Rom. xi. 33 : O the depth of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments and how unsearchable are his ways ! For who hath known the mind of the Lord ? or who hath been his counselor ? 2 Tim. ii. 23 : Avoid foolish and unlearned questions knowing that they beget strife.

CHAPTER XI.

FOUR HERESIES BY INNOVATOR III.

Before I introduce any of these Heresies, I shall offer some observations on the Canon Law. The body of the Canon Law—*Corpus Juris Canonici*, corrected, and illustrated with Notes, by *Pope Gregory XIII.*, consists of six collections:

1. The GRATIAN DECRETAL, a compilation made of the decrees of the general Councils, and of the Supreme Pontiffs, by Gratian, a Benedictine monk, in Tuscany, in the year 1151.

2. The GREGORIAN DECRETALS, a collection consisting of five books, made by the order of Pope Gregory IX., by St. Raymond of Penefort, and other learned delegates, in the year 1230.

3. The collection called the SIXTH BOOK OF THE DECRETALS, was made from the Rescripts and Constitutions of various Popes and Councils, by Pope Boniface VIII., in the year 1299.

4. The collection called CLEMENTINE DECRETALS, consisting of five books, was made by Pope Clement V., subsequent to the general Council of Vienna, in the year 1311.

5. The EXTRAVAGANTES, or Decrees that wandered, as if outside the body of the Canons, just as the Novellæ of the Justinian Code, (see *Gratian, Dist.* xix., *ch.* 1,) were collected into five books by Pope John XXII., in the year 1330; and,

6. The collection styled the SEVENTH BOOK OF THE DECRETALS, was made by Pope Sextus V. in the year 1588.

Gratian applied himself, in his collection, chiefly to examine what might be said for or against certain questions which he proposed, and thus has he reconciled Canons which had previously appeared contradictory. What an arduous undertaking for one man! So highly appreciated is his compilation, that it is preferred before all others throughout Christendom.

Pius IV., *Pius V.*, and *Gregory XIII.*, had carefully revised and corrected Gratian's collection, purging away whatever typographical errors or misquotations had crept in through the inadvertence of Gratian himself, or of the editors. For effecting this purpose were the libraries of the Vatican and Dominican Monastery in Rome, and several others, rummaged for the ancient copies and documents; learned men were invited from other cities and countries for the purpose of imparting to the Pope information on the subject. By this wise process—by allotting to each individual the circle of his inquiry, it was readily ascertained what were the decrees and definitions of the general and provincial Councils, and of the Supreme Pontiffs, and of the Holy Fathers; the Canons approbated by the Holy See are selected; the genuine distinguished from the spurious, the authentic from the doubtful. *Preface of the Corpus Juris.*

The foundation of the Body of the Canons; its weight and authority, is better understood from the Pope's Bulls of approbation.

Greg. XIII., cum pro munere. Impelled by our pastoral duty, especial in these doleful and alarming times, to strive to keep the faithful of Christ in the true and Catholic religion, and to remove all occasions of straying therefrom, we have for the attainment of that end given in charge long since unto some of our brethren the Cardinals of the Holy Roman Church, having procured for their assistance other persons of known piety and learn-

ing, to correct and purge the Gratian Decretals without the gloss, and likewise the Decretals of Gregory IX., our predecessor, of happy memory, the Sextine, Clementine, and the Extravagantes, together with the ancient authors of the gloss, who are, as being pious and Catholic persons, to be forgiven, if peradventure they, either from error or because the matters were not yet defined by the sacred Councils, expressed themselves in said glosses anywise unguardedly; also together with any matters contrary to the Catholic doctrine, that might have been foisted into the text or margin by any impious heretics. And whereas the Decretal without a gloss is now totally amended and corrected by our aforesaid Delegates and illustrated with notes, and the greater part thereof, together with the said Decretal of Gregory IX., of happy memory, are already printed, after having been revised and approved by our beloved son, Paul Constabili, master of our aforesaid apostolical palace. And the remainder of said Decretal with said notes, both without a gloss, and the whole work itself with a gloss, and the aforesaid Sextine, Clementines, and Extravagantes—the whole we have again ordered to be printed and edited from the Roman press, under the revision and inspection of our beloved son, Sextus Faber, master of our aforesaid apostolical palace ; to the purpose that this body of the Canon Law be, for the greater utility of the faithful of Christ residing within and without Italy, throughout the whole world, faithfully and accurately printed, according to the copy here edited in Rome. We, being anxious that this Body of the Canon Law do reach, thus sheltered and fenced in, all the faithful of Christ everywhere, and that no person have power to add to the work anything, take from, or alter therein, or affix thereto any comments, and that it be for ever preserved entire and genuine, as now edited here in Rome, do freely and from the plenitude of

our apostolic authority, prohibit and forbid by these presents, all and singular persons, natives and aliens, residing in the Roman territory, also editors and booksellers everywhere, and librarians, and all other persons whatever, of both sexes, what dignity, state, degree, order, or condition soever they be of, in virtue of holy obedience, under the major excommunication, *latæ sententiæ*, that the same Gratian Decretal, without gloss, the Gregorian Decretal, the Sextine, Clementine, and the Extragavantes aforesaid, be for ten years from the date hereof, published under any title anywhere but in our city of Rome, and in the aforesaid press of the Roman people. Given at Rome, in St. Peter, under the ring of the Fisherman, July 1, 1580, the ninth year of our Pontificate.

Greg. XIII. To the faithful of Christ, whom the present may reach, health and apostolical benediction. The emendation of the decrees and quotations compiled by Gratian, (for they abounded with blemishes and misquotations,) undertaken after mature deliberation by some of our predecessors the Supreme Pontiffs ; entrusted to some select Cardinals and others of known piety and learning, and hitherto delayed through a variety of obstacles, but now at last, after having rummaged from all quarters the most ancient copies and examined the original authors, which were adduced by Gratian, and restored to their proper places whatever passages had been misplaced, being with great diligence concluded and brought to perfection. We command that all the amendments and arrangements now made be retained, in so much that not one particle be added to, altered in, or taken therefrom. Given in Rome, under the ring of the Fisherman, 2d June, 1582, and the 11th year of our Pontificate.

Recollect that the Pontiff, being fully sensible of the weight and importance of the pastoral office, especially in these melancholy and calamitous times, looked upon

the Canon Law as the best means for keeping the faithful of Christ in the true Catholic faith: and that therefore he delegated a number of Cardinals and other persons of known learning and piety to revise and correct the Gratian Decretal, the Gregorian, Sextine, the Clementine, and Extravagantes, together with the gloss, declares that the body of the canons thus revised, corrected, and illustrated with valuable notes by said delegates, was carefully edited under the inspection of the master of the sacred palace at the Vatican press. And for the preservation of the work in its integrity and authenticity, he forbids, under pain of the greater excommunication, *ipso facto*, to print, publish, or circulate for the space of ten years after date, any other edition or copy of the body of the Canon Law, under any title or name whatever.

The Holy Pontiff, in the second Bull, shelters and verifies the Gratian Decretal alone; seeing it perhaps then more furiously assailed than any other collection of the canons; or perhaps foreseeing, through the spirit of prophesy, the glaring contempt shown to it in these latter days. He declares that the committee of learned dignitaries, who were charged with the revision and correction of the work, had rummaged all libraries at home and abroad for the ancient copies, both printed and MS.; that by collating with these copies the quotations and authorities cited in Gratian, they were able to rectify whatever blemishes or inadvertencies previously existed in the work. And he concludes with positive orders that the amendments and arrangements made in the work by said committee be for ever retained without the least alteration, addition, or diminution.

Whereas an accurate catalogue of the ancient copies, and authors, and versions used by the compilers and revisers of the Canon Law is invariably prefixt to every new edition of the Corpus Juris Canonici throughout the

world, every learned reader has it in his power to test the fidelity of the work. And whereas said body of the S. Canons is extant under every shape, and form, and size—folio, quarto, and duodecimo, in all Christian countries, highly appreciated by each pious pastor and honest civilian, it could not be altered or corrupted without detection, unless the Popes, Bishops, and the learned in the whole world fell asleep, or became recreant to God and his Church.

Remark, further, as the body of the Sacred Canons consists not of the sayings and decisions of the compilers, but of the Popes, Councils, and holy Fathers of antiquity; to slight or discard it, what is it but to reject all Church authority, as the deists and atheists do? If the article in the Creed—*I believe the Catholic Church*—has any meaning, it must be this: "I hold, profess, obey the laws of the Catholic Church." But the Catholic Church has her laws and ordinances collected together in the body of the Sacred Canons, and no where else; therefore, if you reject or discredit that body, your promise of obedience to the Catholic Church is mere mockery.

You have sworn at your consecration to the Creed of *Pope Pius* IV.:—"I likewise undoubtedly receive and profess all other things 'delivered, defined, and declared by the sacred Canons and general Councils, and especially by the holy Council of Trent.' But where are found the things delivered, defined, and declared by the sacred Canons and general Councils, if not in the authorized Body of the Canon Law?

But, to our astonishment, some persons imagine "that the living voice of the bishops in being, is a sufficient substitute for the ancient Canons, which are grown obsolete."

This could not be: the Church never intended that it should be. Had she intended it, why require of the bishops themselves and of us all to swear—"I likewise undoubt-

edly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent?" We are not, remark it, required to swear—I hold and profess the sayings and definitions of the bishops in being. Supposing, for argument sake, that the living voice of the bishops be deemed a sufficient guide in religious matters, by what process could that living voice be ascertained, or unity of sentiments preserved among the bishops? If it be imagined that the living voice of the bishop be sufficient guide, the Clergy of each diocese need no longer trouble their brain and endanger their health in poring over the Bible, sacred canons, holy Fathers, or books of divinity; they have nothing to do, but to watch the veering of the wind about the cathedral and work their way by sycophany. If it be imagined that the body of the sacred Canons is but a useless piece of furniture, now grown obsolete; that there are no such things as laws and canons to be observed in the Catholic Church; that the will of each bishop is a sufficient guide; is your condition one jot superior to that of the Sectarians?

Thus premising, let us come to the consideration of the man's heresies.

First Heresy.—He says: "The use of such documents as have the sanction of the Church is certainly allowable, provided, however, they receive only the degree of authority which she ascribes to them; but as the body of the Canon law, especially that part styled the Decree of Gratian, has received no solemn sanction, no weight can be given to passages extracted therefrom, beyond what the documents to which it refers may intrinsically possess or derive from the usages of the Church."

Why should he assert what is contrary to the fact? We have seen in the premises that it was revised, cor-

rected, and solemnly edited by *Pius* IV., *Pius* V., and *Gregory* XIII., and, besides, that the different collections bear the approbation of the Popes by whom they were made; moreover, it is current these three hundred years under the sanction of the Holy See and all the bishops in christendom, and made the basis of all their decrees by the subsequent Councils. If this does not amount to a solemn sanction of that body, we cannot say that any work in the Church is rightly sanctioned.

Pope Gregory I., Tom. iv., *Epist.* xxiv., saith: I confess that I receive and venerate as the four books of the gospel, the four Councils, to wit, that of Nice, in which the perverse dogma of Arius is quashed, the Council of Constantinople, in which the error of Eunomius and Macedonius is condemned, the first Council of Ephesis, in which the iniquity of Nestorius is shattered, and the Council of Chalcedon, in which the pravity of Euchites and Dioscarus is reprobated; them with all devotion I embrace, with full approbation I preserve: because upon them, as upon a square rock, the holy fabric of the faith rises up, and upon them the form of every course of life and action stands. Whosoever holds not their solidity, even if he be considered a stone, is, however, outside the edifice. Whosoever thinks contrary to said Councils, let him be anathema: and whosoever holds the faith of the aforesaid Councils, peace be to him from God the Father through Christ Jesus, his Son, who liveth and reigneth for ever and ever. Amen.

Wherefore Gregory the Great paid the same veneration to the four general Councils, that he did to the four books of the gospel. And justly: if their sacred definitions be laid aside, nobody could say what faith came from the Apostles, nor authenticate nor comprehend the Sacred Volume; he excels, in veneration towards them, our Innovator. As the Innovator swears obedience to the

Catholic Church, and to hold and profess all things delivered, defined, and declared by the Sacred Canons and general Councils, and particularly by th
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called a Church, but an assemblage of barbarians, huddled together by some selfish motives, perhaps by the love of money, and liable, like a sand-bank, to be blown by the first breeze in all directions.

Although the Innovator may deem himself a luminary, I am sorry to think that his fell swoop of the Canons is calculated to produce baneful effects of which he is not aware, and which perhaps he does not intend. The students in the colleges, when they read or hear of his unqualified censures of the Sacred Canons, may, without consultation or reflection, throw away their books of theology, which are principally founded upon said Canons; and when they will come on the mission, they will have neither Canons nor books of divinity to guide them: what will they do? They may, like the aliens, imagine that the Bible alone is a sufficient guide. But it is impossible to comprehend that Bible apart from the interpretations of the Sacred Councils and holy Fathers which they had discarded. They have overstepped the fences that were set up by their fathers, they have thrown aside the laws of the Church and, of course, the Church itself. They are on the wide world, without any rules to distinguish right from wrong, truth from falsehood. What will the poor persons do? Perhaps they will conform to the desires of the people, and be converted to fables; they are in danger of falling into indifference and infidelity.

Wherefore, if we would perpetuate the Catholic Church in these States, we must speedily strive to return to the [illegible] : set up, as in the good old Catholic [illegible]minaries, chairs for the Canon [illegible]he Body of the Canon Law a[illegible]our on, by word and ex- an[illegible]ve them in practice. I see [illegible] for the preservation of our Catholic fait[illegible] help ; we are helpers of God ; man waters [illegible]ant, God gives the increase. Who knows but Christ Jesus would in his mercy look upon us, and kindle in our heart some spark of his divine love, and enable us to preserve unto posterity that heavenly Deposit that was handed down to us by our pious fathers.

However, strange to say, the Innovator strives to fortify his attack upon the Canon Law by a marginal note from Devoti's work; but when his note is given in full, it is seen that he and our Innovator is at variance.

Devoti.—Devoti, speaking of the Gratian Decretal, says, "All the quotations given by him command the same respect that they would otherwise and apart from the Decretal : thus the Scripture texts, and the decrees of the Supreme Pontiffs, and the General Councils, retain in the Decretals, the same weight which they previously had of themselves and from their own nature; whilst the other authorities, when transferred into the Decretal, acquire not any importance which they possessed not naturally of themselves. Some persons imagine that the Gratian Decretal has received the approbation and public sanction of Pope Eugene III. ; but their opinion stands upon no solid foundation ; the Decretal had never been sanctioned by the Holy See."

Like all levelers and reformers, Devoti and his disci-

ples already begin to mend and reform the writings of each other. Devoti would only say that the Gratian Decretal had never been sanctioned by the Holy See ; the Innovator goes farther, saying that the body of the canon law, especially the Gratian Decree, has never received any solemn sanction. The one levels but a part—the Gratian Decretal ; the other pulls down the whole edifice of the Sacred Canons, especially the Decree of Gratian. And indeed the Innovator is more consistent in error than Devoti, for the Gratian Decretal is the basis of all the canon law ; the authority that is quoted and followed in every decree and definition by the Holy Council of Trent and every other Council.

Devoti's paragraph consists of a falsehood and an absurdity : "The Gratian Decretal has never been sanctioned by the Holy See." Behold the falsehood. We have seen it sanctioned, corrected, and recommended in various Bulls by Pope Gregory XIII. ; it is quoted and referred to in almost every page of our books of theology, and made the basis of solemn decrees on faith and morals by the Popes and General Councils. Do not these undeniable facts indicate the solemn sanction of the Holy See ?

"The texts of Scripture and the decrees of the Popes and Councils, when transferred into Gratian, retain the same weight and authority which they previously had." Behold the absurdity. The man who would attempt to prove that the divine seed retains, after being sown in the tillage, its innate goodness and virtue, would find himself engaged in a foolish, needless task ; and so the man who would assert that the texts of Scripture, when brought into the sermon, canon, or pastoral, retain their native force and weight, but acquire no more, has but to cull by some chemical process said texts out of the said sermon, canon, and pastoral, and then to throw these documents, as being but useless lumber, into the fire.

What would the Casuist himself think, if his flock, playing his own notions upon him back, were to say : The texts from Scripture and the decrees of Councils, which you quote in your sermons and writings, maintain, when thus transplanted, the same weight and authority which they previously had, and no more ; and your writings and sermons have never received any solemn sanction from the Holy See? Who sees not that foul exhalations from Devoti's school immediately tend to level all the laws of the Catholic Church, and the Church herself, to bring us back to first principles, to Scripture alone, on a level with the meanest sectarian. The footman upholds the staff and the staff supports the footman ; they mutually sustain one another. The grain is procured by the man, the grain feeds the man, but neither could subsist of itself and apart from the other ; so the sacred Canons lean upon the Scriptures, and the Scriptures are known and verified by the Sacred Canons ; thus they mutually defend each other. Hence the saying of *St. Augustine*, "I would not believe the Scriptures, if the Catholic Church induced me not to it." Therefore, Devoti's saying, "The texts of Scripture retain, when transferred into Gratian, the same weight which they previously had of themselves and from their own nature, is a bold step towards leveling the whole edifice of the Catholic Church. And the assertion, "The Decretal of Gratian had never been sanctioned by the Holy See," is manifest falsehood.

Second Heresy.—He says, "From the Scripture proofs of the Primacy of Peter, you proceed to the ancient Canons, styled, of the Apostles. That they are not regarded by us as the true production of the Apostles you candidly acknowledge . . . . learned Protestants agree with us in rejecting them.

"I have thus offered an explanation of difficulties

which have no direct bearing on the subject of our investigation, and which I could have justly passed over without notice, because taken from suppositious documents.

"In your progress among these impure sources, you come next to the Apostolical Constitutions, which, although confessedly spurious, you bring forward to bear evidence against us; . . . . . but as I am obliged to follow the path you have chosen, I will proceed, although reluctantly, to consider the justness of your conclusions from what is, or is not contained in these unimportant writings."

Mark well the expressions: "The ancient Canons styled of the Apostles, are not regarded by us as the true productions of the Apostles;" "they are suppositious documents;" "the Apostolical Constitutions are confessedly unimportant writings." Now, as the Innovator openly declares war, first, with the Apostolical Canons; and secondly, with the Apostolical Constitutions, we must proceed with caution on both questions, leaving him no room to retreat or shelter himself. By placing face to face, in both sides of the scale, the authorities for the Apostolical Canons and those that are against them, it will be seen which side is the heavier. I find on record but two documents that could by any possibility be wrested against the Apostolical Canons, which documents I shall first insert, and after disposing of them, I will give the manifold reasons and weighty authorities that substantiate them.

Authorities against the Apostolical Canons.

Isodore says: "The Canons which are styled of the Apostles, because neither the Apostolic See has received them, nor the holy Fathers have assented to them, they having been forged by heretics in the name of the Apostles, are far behind the Apostolical authority, and to be

ranked with the apocryphal writings." *Quoted in Gratian, Dist.* xvi., *ch.* 1.

Note.—The authors of the gloss in Gratian write, that the foregoing sentiment of Isodore is found in the preface of the collection of Councils, which was transcribed from the library of the Seville church and transmitted to Rome. But in the preface of the public collection of Isodore a contrary sentiment is rather advanced; which will be seen by and by.

Devoti says: "The collection came to light, in company with the eight books of the Apostolical Constitutions, under the name of Clement the Supreme Pontiff. Some writers were of opinion that these rules ought to be ascribed to the apostles; but whereas no mention of them is made by the other writers on church affairs during the first three hundred years, and whereas many things in them are foreign to the apostolic age, and some others contrary to the Catholic doctrine, it is a proof that they cannot be attributed to the apostles."

Behold the only authorities I find extant against the Apostolical Canons—*Isodore* and *Devoti;* who are but negative witnesses. The former, as he omits to specify the Pope who had not received them, or the holy Father who had not assented to them, or the heretics that had forged them, is but a negative witness entitled to no weight or importance; the latter, as he names not the rogue who had clandestinely brought them into light in company with the eight books of the Apostolical Constitutions, or the writers who wrote for and against them during the first three centuries, or the things in them foreign to the apostolic age and to the Catholic doctrine, is also to be considered a witness both negative, vague,

indefinite, and entitled to no weight or consideration. Would not the similarity of thoughts and diction in Devoti and our Casuist show that they follow the trail of each other? May it be hoped that no rational man will take their vague, unfounded assertion as his ground for rejecting the Apostolical Canons.

Authorities for the Apostolical Canons.

My authorities for the reception of these Canons are twofold—*direct* and *indirect*. The persons and authors that positively and expressly attributed them to the apostles, I call direct authorities; and the writers that adopt them, or any one of them, as the basis of solemn decrees upon faith and morals, I style indirect authorities. My direct authorities are highly respectable, and such as no man calling himself a Roman Catholic would reject. They are no less than three Popes and a General Council, together with Isodore himself; which I copy, word for word, from the Decretal of Gratian.

Papa Zepherinus ad episcopos per Siciliam constitutos, epist. i. *An.* 208. "The apostles and several other bishops prescribed sixty rules and commanded them to be observed." *Quoted in Gratian, Dist.* xvi., ch. 2.

NOTE.—That the Chief Pastor declares, in the year 208, that the apostles and other apostolical prelates had provided for general observance sixty Canons. And none could know better than he, who lived near the apostolic age, and I may say, among the very apostles, what rules and doctrine came down from them. This testimony of the Pope is a direct contradiction to Devoti and the Innovator, who unblushingly assert "that no mention of the apostles' Canons is made by the other

writers on church affairs during the first three centuries." Whilst Gratian reads in the above chapter "sixty rules, other compilers read fifty, and some seventy."

Papa Leo. IX. contra epistolam Nicetæ abbatis. An. 1049. "The Fathers classify the book of Clement, that is, the Itinerary of the Apostle Peter and the Canons of the Apostles, among the apocryphals, the fifty chapters being excepted which they have decreed should be attached to the orthodox doctrine." *Quoted in Gratian, Dist.* xvi., ch. 3.

Note.—The gloss on this Canon in Gratian says: that the chapter is extracted from the reply of Humbert, legate of Pope Leo IX., to the libel of Nicetas upon the Latins, which reply is yet extant in MS. in the library of St. Mary in Rome, and in several other libraries; and that the chapter is justly ascribed to Pope Leo IX., because it was by his order and authority Humbert had undertaken to make the reply. Here again we see the Supreme Pontiff proclaiming, in the 11th century, that the Fathers have decreed that the fifty chapters of the apostles form a part of the orthodox doctrine; although he allows that some other Canons attributed to the apostles are apocryphal. Of these apocryphal Canons more hereafter.

The 6th General Council at Constantinople, An. 680. "The Holy Synod has decreed that the eighty-five chapters of the Apostles be in future held confirmed and ratified." *Quoted in Gratian, Dist.* xvi., *ch.* 4.

Note.—The gloss upon the foregoing Canon in Gratian preserves what is called, "The Epistle of Isodore at the head of the Councils."

"Isodore, the servant of Christ, to his fellow-servant the reader. By reason of their great authority, we place before the other Councils the Canons, which are called of

the apostles, although considered by some as apocryphal: whereas many persons admit them, and the holy Fathers have with synodical authority confirmed their injunctions, and classified them with the Canonical Constitutions. First, the order for celebrating a Council is had, and then a list of the apostolical Canons and of the early apostolical decrees and different Councils, down from St. Clement to St. Sylvester, is subjoined in order."

Let not this testimony of Isodore be forgotten: "We place before the other Councils the Canons of the apostles: because many persons admit them, and because the general Council has confirmed their injunctions." It had been often the case that persons of piety and good disposition held wrong views upon the written and unwritten word of God—upon Scripture and Tradition, which they cheerfully abandon as soon as the Church defines and proclaims, through her Pope and Council, the truth. So Isodore, whom we saw awhile ago impugning the apostolical Canons, now in pious submission to the General Council defends them. Further, let no body imagine that the Council of Constantinople, which has thus confirmed and ratified the 85 Canons of the apostles, is not sanctioned and held as a general Council by the Holy See.

Papa Adrian Tharasio Patriarchæ. "I receive the 6th general Council, with all its Canons." *Quoted in Gratian, Dist.* xvi., *ch.* 5.

Now that my direct authorities for the reception of Apostolic Canons end here, come to view the indirect. See the Popes, Fathers, and even the general Councils of the early ages making the said Canons of the apostles the basis of solemn decrees and definitions on faith, morals, and discipline.

Papa Leo IV., Episcopis Britaniæ. "It is not proper

to pass sentence upon any man with the gloss and commentaries of others, passing by the sacred Canons, or the decretal rules, which are in our hands. The Canons, which we use in all ecclesiastical decisions, are *the Canons of the Apostles*, those of the Councils of Nice, Ancyra, Neocæsarea, Gangrene, Antioc, Laodicea, Constantinople, Ephesis, Chalcedon, Sardica, Africa, Carthage, together with the decretals of the Roman Pontiffs—Sylvester, Syricius, Innocent, Zozimus, Celestine, Leo, Gelasius, Hilary, Symmachus, Hormisda, Symplicius, and Gregory I. These are our rules, by them the bishops pass judgment, and by them the bishops themselves and the priests are judged. But if any unusual difficulty appear, which could not be settled by these means, the sayings of SS. Jerome, Augustine, Isodore, or of the other holy doctors, if they can be found, may be confidently proclaimed and followed; or the question must be referred to the Holy See. Wherefore I am not afraid distinctly and loudly to proclaim, that any bishop, priest, or layman, who does not, in general, receive the said sayings of the holy Fathers, which we hold as Canons, holds and believes in vain the Catholic and Apostolic faith, or even the four Gospels." —*Quoted in Gratian, Dist.* xx., *ch.* 1.

Let the great Pontiff Leo IV. speak for himself. Enumerating the Councils, Popes, and holy Fathers who are to be the rules and guides of the bishops for deciding difficult questions and passing sentence, he places in the foreground the Canons of the Apostles. And I find the same Canons of the Apostles received and adopted as basis of solemn decrees by the great and general Council of Nice I., Council of Antioc, Council of Nice II., and the Council of Trent.

15 Can. Apostolorum.—"If any priest, or deacon, or other cleric, leaving his own parish, immigrates into

another ; or goes without his bishop's knowledge and dwells in another parish, we permit him not any longer to discharge the ministry, especially if, after being recalled by the bishop, he thinks it not fit to return, but persists in his iniquity. Let him however receive communion there as a layman."

Con. Nicæn I., *Can.* 15.—By reason of the manifold troubles and confusion always arising from the practice, it is positively decreed that the disorderly custom of bishops, priests, and deacons to pass from city to city be abolished, and that if any one of them, subsequent to these decrees of the Holy Council, make the attempt, he be checked, and sent back to his own church, for which he had been ordained."

Con. Antioc. *ch.* 3. "If any priest, deacon, or other cleric, take it into his head to desert his parish, transfer himself into another, and presume to make his permanent residence there, let him not any longer officiate there, particularly if, admonished and ordered by his bishop to return to his own parish, he refuses to obey. But if he persist in his obstinacy, let him be positively deprived without hope of restoration. Moreover, if another bishop receive a priest convicted of the foregoing charge, let him also be reprimanded by the Council as a transgressor of the Sacred Canons."

Who sees not that the two great Councils take the Apostolical Canon as a guide in passing their decrees? Moreover, the 31st Canon of the Apostles is adopted as the foundation of a solemn decree by the second Council of Nice, consisting of 350 bishops, in the year 789.

31 Can. Apostolorum. "If any bishop using the secular power obtain through them a church, let him be deposed, and let all persons that communicate with him be excommunicated."

Con Nicæn. II. "Let every election of a bishop, priest, or deacon made through the princes remain null, according to the Apostolical Canon, saying : If any bishop obtain through the secular powers a church, let him be deposed, and let all who communicate with him be excommunicated." *Quoted in Gratian. Dist.* 63, *ch.* 7.

Also the 39th and 75th Canons of the Apostles are followed by the Holy Council of Trent.

Can. 39, Apostolorum. "Let the bishop have charge of the Church property, and dispense them, as if in the sight of God ; and let him not at all usurp them, or bestow upon his relatives what belongs to God. But if they be paupers, let him administer to them as paupers ; and let not the Church matters be for their sake plundered."

Can. 75, Apostolorum. "It is improper for a bishop to gratify through human affection a brother, or child, or other relative ; he ought not to transfer the Church property unto heirs."

Con. Trid. Sess. 25, ch. 1, *De Reform*, speaking of the Cardinals, bishops, and priests, decrees : "It is positively forbidden them to study to aggrandize with the Church revenues their cousins or relations ; whereas the Canons of the apostles likewise forbid them to bestow upon their relatives the Church things, as being God's property. But if they be poor persons, let them distribute to them as to paupers ; and let them not squander or lavish on their account these things. Nay, the holy Council would earnestly caution them to lay aside totally all human affection towards brethren, nephews, and cousins ; which was the source of manifold evils in the Church."

Remark that the holy Council of Trent builds its decree for the reformation of the Clergy upon the Canons of the Apostles.

With such proof, both direct and indirect, of their weight and authority staring him in the face, the Innovator who wrote : "that the ancient Canons styled of the Apostles, are not regarded by us as the true production of the Apostles," is not a Catholic, but an infamous heretic.

Apparent contradiction between the Apostolical Canons and the Catholic doctrine, and Catholic discipline.

The 65th and 84th Canons of the Apostles, alone, seem to give any ground for the charge of such contradiction; but a little reflection on the causes and motives that probably led the holy Apostles to provide these two Canons, will show that there is no contradiction at all.

65. Can. Apostolorum.—"If any clergyman is found fasting on the Lord's Day, or Sabbath, one only being excepted, let him be deprived ; and if any layman, let him be excommunicated."

Note. If by the word "Sabbath," is meant Saturday, the Canon is certainly at variance with the Catholic discipline, for in several Catholic countries and religious communities, they fast under the sanction of the chief pastor and the whole church on Saturday; but if by the word Sabbath, is meant the Lord's Day, or Sunday, it totally alters the question. Although the Canon may, in our days, when people are become mere slaves to their bellies and sensual appetites—when they hardly think of fasting any Sunday, and grumble for being commanded by the Church to fast and abstain Fridays, in commemoration of Christ's passion on that day—the Canon may be uncalled for. Although it be considered too rigorous to hold out a suspension and excommunication against persons now-a-days, when the Christian religion is generally diffused, for fasting, even on Sunday, if willing, there would be no severity in it in the primitive ages, previous

to the propagation of the faith, when the Jews, heretics, and heathens used to fast on Sunday, and Christmas Day, Easter Day, and so forth, in derision of Christ Jesus. The Christians, if discovered fasting on such solemn festivals, would be justly deemed as relapsing, and therefore unworthy of Christian communion. The Canon was undoubtedly leveled against such backsliders. That the Jews, heretics, and heathens were accustomed to fast on the Christian festivals in contempt of Christ our Lord, we know from the Supreme Pastor.

Pope Leo I., *Epist.* 93.—Speaking of the heretics : "The Birth Day of Christ, which the Catholic Church has consecrated to the Nativity of a real man, because the Word was made man and dwelt amongst us, they, heretics, honor not in reality, but in sham, fasting on that day, and also on the Lord's Day, which is consecrated to Christ's resurrection. They behave thus because they believe not that Christ the Lord was in the real nature of a man, and look upon his actions not as real, but as illusions : imitating the notions of Cerdo, Marcian, and their kindred spirits, the Manicheans ; who have been charged and convicted at our late investigation, for that they spend the Lord's Day, which is consecrated to the Savior's resurrection, in gloomy fasting to the honor of the sun, in such a manner that they totally stray from the unity of the faith."

Now we see the motives that called for the rigorous enactment of the apostles against the Sunday fast ; but as these motives and causes no longer exist, Cerdo, Marcian, and Manicheans are no longer heard of ; and as the Sun of justice has diffused the heavenly rays into the ends of the world, the Canon may be grown obsolete. The 84th Canon of the apostles could be reconciled with the Catholic doctrine and discipline in the same manner.

By placing now in full view, face to face, in both sides of the scale, the arguments and authorities for, and those against, the Apostolical Canons, how stands the balance ? We have seen against them only the Innovator, Devoti, and Isodore ; although the last-mentioned author soon after takes the other side of the question. But supposing that he did not, and that the three personages hold out together on the opposition, what are they but private and obscure authors ?

For the Apostolical Canons, we have seen a mighty host of Fathers, Popes, and Councils; we have seen them received, renewed, and adopted as guides and authorities by four General Councils ; nay, by all the Popes and Councils, down from the earliest ages to the sixteenth century.

Further, the general Council of Trent begins the 7th, and every other session, with this preamble, or the like : "The holy and œcumenical Council, adhering to the holy Scriptures and *Apostolical Traditions*," &c. If the canons of the Apostles be not the Apostolical Traditions alluded to in said preambles, what, and where are they to be found ? They must be had somewhere.

That there was held in Jerusalem a certain *assembly of the Apostles and ancients for to consider of some matters, we know. Acts*, xv. 6. And that said assembly issued some canons, we also know. *Acts*, xvi. 4. *And as they passed through the cities they delivered unto them the decrees for to keep, that were decreed by the Apostles and ancients who were in Jerusalem.* Remark, that the decrees were delivered unto them, not to be thrown away or neglected, but for to keep—to be preserved as rules for their future conduct. Would it not be a libel upon the piety and charity of the ancient Christians, who valued the traditions and doctrine of the Apostles more than all worldly allurements, who endured even the loss of life itself rather than deny

their faith, to think or say that they preserved not, or handed not down to posterity these Canons which were delivered unto them for to keep? If the Canons styled, of the Apostles, be not the decrees pro mulgated by that assembly of Apostles and ancients for observance through the cities, what, and where are they to be found? If it be asserted that the genuine decrees of the assembly in Jerusalem had been lost, and that the Canons styled, of the Apostles, are but the forgeries of some evil-minded heretics: then it must be shown when, and where were the true Canons lost; when, and by whom were the spurious ones forged; the villain's name and country should be specified. Whereas the adversaries never did this, their opposition to the Apostolical Canons is but an assertion, unworthy of notice.

Other weighty reasons attach me to the Apostolical Canons. Four different copies of them are in my possession. The first is had in a folio *Corpus Juris Canonici*, dated Lyons, 1616; the second in an octavo *Summa Conciliorum* by Carranza, Lovain, 1668; the third in a quarto *Corpus Juris Civilis*, Amsterdam, 1663; and the fourth copy in a folio *Corpus Juris Civilis*, dated Leipsic, 1703. Need I say that the four copies of the Canons of the holy Apostles, thus edited in distant countries, at various periods, under hostile governments, agree in every particle.

When I see the Apostolical Canons thus received and sanctioned in Protestant as in Catholic kingdoms by the spiritual and temporal powers, blended and interwoven with the laws and observances of the Church, in all ages and countries, down from the Apostles, taken as the basis for their sacred decrees by the Popes and General Councils, I would no sooner discard them than the whole Catholic Church. The man, indeed, that would proclaim on the house-top "that the Canons styled of the Apostles

are spurious and unimportant documents," cannot be a Catholic, but an infamous heretic, a wolf under the sheep's clothing, gnawing the vitals of the Church of Christ.

The Apostolical Constitutions.

Innovator says: "In your progress among these impure sources, you next come to the Apostolical Constitutions, which, although confessedly spurious, you bring forward to bear evidence against us."

The Apostolical Constitutions, which he calls "impure and spurious sources," consist of eight books, which are current under the name of Clement, the disciple and third successor of St. Peter in the See of Rome. They are preserved in the first volume of Labb's collection of the Councils. We have various reasons for holding them in the highest esteem—first, because they contain a complete body of the Catholic doctrine and discipline, a comprehensive view of the spirit and principles of the Apostolical times; second, because they are quoted and commended by the highest authorities; and, third, because they were venerated and reduced to practice by the early Christians.

Pope Gregory the Great, Book xii., *Epist.* xxxii., saith: "And I call God as witness, who knoweth the thoughts of all men, to whose eyes are all things open and manifest, that if I would destroy the things which our predecessors have decreed, I ought not to be called a builder, but a leveler; as the voice of the truth declareth, Luke, xi.: *Every kingdom divided against itself shall be made desolate, and house upon house shall fall:* also, every science and law divided against itself shall be destroyed. Consequently we must all, of necessity, hold the decrees of our holy Fathers, doing nothing through the spirit of op-

position, but being of one mind in all religious questions, we obey, with God's help, the divine and Apostolical Constitutions."

St. Epiphanius, Lib. ii., *Heresis* 45, refuting some ancient heretics, the *Severiani*, who taught that wine and women were created by the devil, says: "That the vine is neither planted by the devil, nor takes its germinating property from the serpent, all people know. How could this be, whereas the Lord himself attests and declares: I shall not drink of the fruit of this vine until I drink of it afresh with you in the kingdom of heaven? And whereas the Truth, sending forth his divine rays upon the false sayings, pre-expressed his doctrine to their condemnation: the Holy Scriptures in general have foretold the defeat of those who will rise up in opposition to the truth. Just as the Lord himself, in refutation of the wretched and erroneous Severus, calls himself a vine: I am the true vine. Had the name of the vine been in general objectionable, surely he would not have assumed it. And the Apostles, in the aforesaid *Constitution*, declare that the Church is the plantation and universal vineyard of God. Moreover, the Lord himself again gives in the Gospel the parable of the vineyard."

Let us not forget that St. Epiphanius, bishop of Cyprus, in the end of the fourth century, appeals to the Apostolical Constitutions for the purpose of refuting the heretics, which he would not at all do if no such Constitutions had been current in his days, and if they had not been held as weighty authority on religious questions. Hence it is manifest that they were then current. What reason have we to think that they were lost in after ages, or that they are not preserved in their weight and authority down to our own days? It lies upon the Casuist to show where, when, and by whom they were lost; and to show where,

when, and by whom were the Constitutions, current under the names of the Apostles, forged and published.

Eusebius, *Eccl. Hist.*, *Lib.* ii., ch. 1. "Clement records in the 6th book of Institutions, saying, that subsequent to the Savior's ascension, Peter, James, and John, although the Lord had preferred them to the rest, disputed not on that account about degrees of dignity; but elected James, surnamed the Just, as bishop of Jerusalem. And in the 7th book he bears this testimony to their character; the Lord, after his resurrection, bestowed upon James the Just, and John, and Peter, the gift of wisdom . . . . These accounts are extracted from the monuments of the ancients." *Cambridge Ed.* 1720.

Alban Butler, *Feasts* and *Fasts.—Lord's Day, page* 55, *Dublin Ed.* 1807, showing how the ancient Christians sanctified the Sabbath, cites the Apostolical Constitutions, saying: "In the Apostolical Constitutions, *lib.* iii., ch. 59, the bishop is commanded to exhort the people to frequent the Church twice a day, morning and evening, that no person by absenting himself leave defective the body of Christ, by withdrawing therefrom a member. Divide not the body of Christ; scatter not his members. Meet in prayer in the temple of the Lord, especially on Saturday and Sunday; go diligently to the Church for to celebrate the praises of God, &c."

And he says in his *Lives of the Saints*, on St. Clement, Nov. 23, in a Note, "some have attributed to St Clement the Apostolical Canons, which were collected in the third century from various preceding Councils, and partly from those of the Rebaptizers in Africa. The Apostolical Constitutions are almost as old as the collection of said Canons. They are quoted by Epiphanius, *Heresies* 45, but have been altered since that time. They are a compilation of the regulations of many ancient pastors, in some of which the author personates the apostles."

Observe, that besides the internal evidence of the Apostolical origin and sanctity of these constitutions, there is the external. Gregory the Great obeys, with God's help, the divine and Apostolical Constitutions. St. Epiphanius saith: The Apostles in the Constitution declare that the Church is the plantation and universal vineyard of God. Eusebius' ecclesiastical history quotes the 6th and 7th books of the Institutions of the Apostles, in regard to the respective dignities of Peter, John, and James. And Alban Butler refers to the Apostolical Constitutions to show the obligation of all persons to frequent the Church morning and evening on all Sundays and Holidays; and adds, that the Apostolical Constitutions are a compilation of regulations of the ancient pastors.

Whosoever would imagine that those ancient pastors or councils had not faithfully preserved the regulations which they had received from the Apostles, or that they imposed upon mankind, under the name of the Apostles, rules and principles which they never received from them, will soon lose all faith in Church authority and become a deist. However, that Canons and Constitutions were forged and circulated under the name of the Apostles by the heretics of the early ages, we know from the Apostles themselves, St. Augustine, and Pope Leo I.

Can. 59 Apostolorum. "If any person, to the ruin both of the clergy and laity, publish, as if sanctioned by the Church, under false names, the books of the wicked ones, let him be deprived."

Constitutiones Apostolorum, *lib.* vi., *ch.* 16. "In the primitive ages, infamous heretics wrote apocryphal books of Moses, Adam, Enoch, Isaias, Elias, and of the patriarchs, which are poisonous and injurious to the truth, to bring into contempt the creation of the world, Divine Providence, matrimony, the begetting children, the law and the prophets; inserting therein some barbarous names

of angels, but, more properly speaking, the names of demons, by whose instigation they wrote such things . . . . We have written to apprise you of our doctrine in this regard, and to caution you against the books forged and circulated by the wicked ones under our name. Regard not the names even of the Apostles, but the nature of the things and the sentiments which never strayed from the truth. We are aware that Simon and Cleobulus had composed and spread poisonous books under the name of Christ, to deceive his servants and our disciples."

St. Augustine, Civitas Dei, lib. XV., *ch.* 23, says : "Let us not notice the fables of the Apocryphal Scriptures, because the source of them was never traced out by the authorities from whom came down to us the genuine scriptures in a regular and well-known succession. That Enoch, the seventh in generation from Adam, wrote some heavenly matters, we cannot doubt, whereas the fact is attested by the Apostle Jude, in his canonical epistle. But the same heavenly matters are properly omitted from the canonical scriptures, which had been carefully preserved by a clerical succession in the temple of the Hebrews, as being of doubtful origin, and no proof being had that they were his real production, and no succession of persons being known to have preserved them. Therefore, the writings current under his name, in regard to the giants, asserting that they had no men for fathers, were justly rejected by the learned, as spurious productions. Likewise, several things under the names of the other prophets, and lately, things under the names of the Apostles, are produced by the heretics, which are, after mature investigation, rejected as apocryphal by the canonical authorities."

Leo the Great, *Sermo* iv. *de Epiphania.* "The Manicheans, enemies of the truth, have rejected the law of Moses and the inspired prophets, and the very evangelical

and apostolical pages, fabricating, under the names of the apostles and of the Savior himself, thick volumes of falsehood, to the purpose of substantiating their own erroneous phantoms, and infusing the deadly poison into the heads of their dupes ; for they saw all nature opposing and exclaiming against them, and that not only the New, but also the Old Testament confuted their mad and sacrilegious impiety. Persisting, however, in their mad fabrications, they cease not to disturb by their deception the Church of God."

Epistolæ Decretales, 93, *ch.* xv. *ad Turribium.* "We have learned from respectable witnesses, and also from our own observation, that several of their books are very corrupt and circulated by them as canonical ; for how could they deceive the simple but by mixing up the poison in the cup with some honey, that they may not at all perceive the deadly poison ? Therefore the priests must beware, and with the greatest diligence provide that the corrupted and erroneous books be adopted in no sort of reading. And the apocryphal Scriptures, which under the names of the apostles contain the seed of various errors, must be not only interdicted, but likewise totally removed out of the way, and burned in the fire. For although they contain some things that have the semblance of religion, however they are never free from the poison which, through the fascinating fables and marvelous narratives, insensibly lead the deluded into all sorts of errors. Therefore, if any one of the bishops, either will not forbid the apocryphal books to be kept in the houses, or permit the books corrupted by the Priscilliani to be read as canonical in the Church, let him know that he is to be judged as a heretic : whereas he that recalls not another from the error, proves himself to be in error."

That I may conclude, now we know from the very

best sources, that the ancient heretics, to bring the works of God, the creation, matrimony, and human generation, into contempt, circulated forged prophesies and gospels under the names of the Apostles and even of Christ himself; which forgeries the Church has long since exploded, whilst she has preserved and fenced in the genuine scriptures. We also know from the same sources that the heretics, through the same infernal motives, mixed up with the genuine ones false Canons and Constitutions under the names of the Apostles, which spurious productions our holy Popes and Councils have culled out, and preserved and handed down the genuine Constitutions. As no rational man would reject the genuine and authenticated Scriptures by reason of said spurious prophesies and gospels, so he would not discard the pure Apostolical Canons and Constitutions of the Apostles, which are the foundation of, and are interwoven with the whole body of the Canon Law, by reason of the aforesaid forgeries of the heretics. It might be that some of these forgeries fell into the Innovator's hands, and that, making no distinction between the wheat and the tares, he has become incredulous in the Apostles' Canons and Constitutions in general.

Third Heresy.—Innovator says: "You have at last reached a class of spurious documents which you avow are highly favorable to the claims of the Roman Pontiffs, —the Decretals of Isodore Mercator. You dwell on them with peculiar emphasis, and not only do you charge the forgery of them on Reculphus, bishop of Moguntum, about the year 787, but, at one fell swoop, you make the Popes accomplices of the fraud by their countenance and sanction. The collection was not made at Rome, but in Germany; and its author is still problematic, though you unhesitatingly pronounce him to have been a bishop. The *literary fraud* did not consist in forging the documents

altogether with a view to introduce new doctrines or a new system of ecclesiastical polity ; for it is admitted that genuine documents were used as material for this imposture, whilst false inscriptions and clumsy combinations gave the collection an air of remote antiquity. You say that this imposture was executed by a bishop ; but surely you must know that this is quite uncertain : you add that it was patronized by successive Popes ; but you are aware that the usage of three centuries had given the Decretals the force of law before the Popes admitted them into the body of laws used in the Roman Church. Nicholas I., in *rebuking* Hincmar, bishop of Rheims, *for having rejected them*, assumed as certain the fact of their being such as they were represented—the decrees of the early Pontiffs : but he had not examined nor pronounced on the alleged fact of their authenticity. If you will take the pains of comparing the decretals with their sources, you will find how easy it was, at a time *when critical inquiry was almost unknown*, to be mistaken in regard to a fact of this nature. The Decretals of which you speak being presented by their author, presumed to be Benedictus Levita, in connection with authentic decrees and Canons, got credence and currency first in *Germany, where they were contrived*, afterwards in *France*, and subsequently in *Rome* itself, when usage had given them the force of law. They were forgeries, because ascribed to the ancient Popes, but they were for the most part the expression of primitive faith and of the received discipline of the Church. . . . . The Popes who admitted these Decretals into the body of the Canon Law after they had been elsewhere adopted during three centuries, did not study the interests of their See so much as uniformity of discipline. The special object of the contriver of the fraud was most probably to shield bishops against their accusers, for to this much of what may be considered ori-

ginal in the Decretals is directed. The scheme of imposture was certainly not concocted by the Roman Pontiffs; nor can a shadow of evidence be offered for this injurious assertion."

Now let us pause and reflect on this mass of slander heaped together in the quotation just given. The goodly Innovator asserts, "that the Decretals of Isodore Mercator were a literary fraud by Benedict Levita." "That they gained credence and currency first in Germany, then in France, and lastly in Rome itself." "That Pope Nicholas I. rebuked Hincmar because he rejected them, presuming they were the genuine decrees of the early Pontiffs." "That the Popes who admitted them into the body of the Canon Law after they had been admitted elsewhere for three centuries, consulted not for the interest of their See as much as for the uniformity of discipline." "That the special object of the fraud was most probably to shield bishops against their accusers." "The scheme of imposition was certainly not concocted by the Roman Pontiffs." "That the Decretals were forgeries, as being ascribed to the ancient Pontiffs."

Forsooth, the ancient Papal Decretals incorporated with the body of the Canon Law were forged by Benedict Levita, in Germany, with the view of screening delinquent bishops from their accusers, ushered into public notice by Pope Nicholas I., and finally admitted into the body of the Canon law by subsequent Popes. If you believe the Innovator, the Germanic bishops were a poor race, whose innocence could not be sustained without the help of forgeries, and the Popes themselves were no better characters—either fools or knaves, in admitting forgeries among the Canons. He that shields the culprits with false veils or forged documents, becomes a culprit himself. When it is thus proclaimed from the house-top that

bishops could not be defended without the help of fraud and forgeries, and that the Popes hold up forgeries as rules for the guidance of all future generations, what man will care a straw for either bishops, Popes, or for the rules or laws of the Catholic Church? Whosoever imagines that the body of the Canon Law is but a compound of forged and genuine Decretals, may not have discretion to sift the true from the false Decretals, but will probably throw away the whole mass, the true and the false Canons, in disgust, as the Innovator himself, *supra, page* 197, does. Since the traitor disguised in the camp is much more dangerous than the undisguised foe in the field, the wolf in the sheep's clothing than in his native pelt, we must proceed with caution and circumspection.

Here I make a stand against the foul attack of the Innovator upon the collection of Isodore, and upon the Papal Decretals therein contained. First, as said collection and decretals are scattered throughout and interwoven with the Gratian and Gregorian Decretals, which are revised, corrected, and edited by the Supreme Pontiffs, *supra, page* 192, said Papal decretal epistles are based not upon the solitary authority of Isodore, but also upon that of the Popes and the whole Catholic Church. Second, that Pope Nicholas I. rebuked not Hincmar and other French bishops for the rejection of any decretals whatever incorporated by Isodore or other compilers with the Canon Law; but for the rejection of the Papal epistles wandering outside, or not incorporated therewith, will be made manifest by the following translation of said rebuke:

Pope Nicholas I. "If by the decrees of the Roman Pontiffs are approved or rejected the works of other writers, so that what things soever the Holy See has approved or rejected, the same remain to this day ratified or verified; upon stronger reason should her own definitions,

promulgated at divers times for the Catholic truth to meet the manifold wants of the Church and to uphold the morals of the faithful, be respected and preferred to all profane writings, and adopted with discretion and allowance on all occasions. Although some of you have written that said Decretals of the early Pontiffs appear not in any part of the code of the Canons, yet the same persons, when said Decretals favor their views, freely use them, and now only they discard them, when they seem tending to advance the authority of the Holy See, or to diminish their own privileges.

"If they say that the decretal epistles of the ancient Roman Pontiffs must not be admitted for this reason, that they are not found written in the code of the Canons: therefore neither any constitution nor document of St. Gregory, or of any other Pope, before or after him, must be received because they are not written in the code of the Canons. Therefore they erase from their books the doctrine and sanctions of said Pontiffs, as not being written in the code of the Canons; for why should they hold a place on the parchment after having been rejected? But why dwell longer on the subject, whereas we will receive neither the Old nor New Testament, if we think that these folk ought to be listened to? For neither the one nor the other is found inserted in the code of the Canons. But they that are always ready not to obey, but to rebel, will answer, saying: that amongst the Canons is found a decree of the holy Pope Innocent, by which we are authorized to receive both Testaments, although neither of them is fully inserted with the Canons of our fathers. Our reply to their objection is this: If both Testaments must be received, not because they are found in full, annexed to the code of the Canons, but because the decree of St. Innocent concerning them has come to light, it follows that the decretal epistles of the Roman Pontiffs must be received, even if they be not attached to the code

of the Canons. And whereas one decree of St. Leo is found amongst the same Canons by which all the decretal epistles and Constitutions of the Holy See are commanded to be observed so strictly, that if any person commit against them, he is to know that forgiveness is denied him ; for he says in his Decretal Epistles, 87, *ad Episcopos Africanos:*

"Lest it happen that what we on this occasion overlook, be taken as law, we command that all the Decretal Constitutions, both of St. Innocent of blessed memory, and of all our predecessors, promulgated about ecclesiastical orders and canonical discipline, be strictly observed by your charity, insomuch that if any person commit against them, he is to know that forgiveness is thenceforward to be denied him. Now by saying, *all the Decretal Constitutions*, he omits not any one of them, but commands all and every one of them to be observed. And again, by saying, *of all our predecessors*, he excepts none of the Roman Pontiffs who went before him, whose Decretal Constitutions he has so strictly commanded to be by all persons observed, that if any man commit against them, he shall know that forgiveness must be denied unto him. Therefore it is indifferent whether all of the Decretal Constitutions of the Apostolic See be, or be not attached to the Canons of the Councils, as the whole of them could not be collected together into one body; and as those that are incorporated therewith give strength and weight to those that are not, especially as the Synodal actions during the discussion of said Canons are not contained in the code of the Canons, but are, nevertheless, received by us with respect. With St. Leo agrees the holy and learned Pope Gelasius, in his Decretals, saying: We decree that the Decretal Epistles which the most saintly Popes had issued at divers times from the city of Rome, at the consultations of several fathers, be inviolably observed. Upon which let it

be noted, that he said not the Decretal Epistles which are had amongst the Canons, nor only those which the modern Pontiffs have issued at divers times from the city of Rome. By saying, "at divers times," the holy man alludes also to the times when the bloody persecutions of the Pagans would hardly allow the bishops opportunities to submit their cases to the Apostolic See.

"We therefore, being fortified by God's grace with these authorities, have proven that there is no difference between the Papal decrees which are incorporated with the code of the Canons, and those which for their bulk could hardly be added thereto: having proven that the illustrious Popes Leo and Gelasius have commanded both that all the decretal constitutions of *all* their predecessors, and *all* the decretal epistles which the most holy Pontiffs had at divers times issued from the city of Rome, must be respectfully received and observed." Nicolas Papa I. *archiepiscopis, et episcopis in Gallia constitutis. Quoted Gratian, Dist.* xix., *c.* i.

From the Bull just quoted it remains evident that Hincmar and his brethren in France took no exception whatever to the decretal epistles of the early Roman Pontiffs found within, but to those wandering outside the code of Canons; that all the decretals of all the Popes, ancient and modern, whether they be incorporated with, or separated from the said code, are equally binding; and that therefore the Innovator's attack upon the Popes and German bishops is but foul slander, calculated to bring the prelacy, Holy See, and the Fold of Christ into contempt. From the Bull it remains also manifest that the French clergy, at that early period, began to vilify the Vicar of Christ, that they went out sowing the seed of the Gallican Liberties which produced unto themselves the most bitter fruits, in the year 1793. Have we no

reason to tremble, when the same baneful seed is scattered abroad in the American soil by our goodly Innovator.

Remark, that the decretal epistles of the early Popes, and the sayings of the holy Fathers, and even of Isodore himself, are ranked with the Canons of the General Councils for the settlement of religious difficulties, and that he is no longer a Catholic who rejects them. I have now in my possession, on the one hand, the decretal epistles in folio, of two great Popes—*Leo* I. and *Gregory the Great;* and on the other, the Body of the Canon Law, which had been approbated, as hitherto observed by Pope Gregory XIII., and sanctioned by all his successors in the chair of St. Peter. These two works satisfactorily prove to me the integrity and authenticity of one another. When I find the said Decretal Epistles of Leo and Gregory most accurately quoted, sometimes in part and sometimes in full, in said Body of the Canons, I cannot but admire the honesty and fidelity of the compilers of that Body: and I am induced to receive also, with full confidence in their honesty and fidelity, the decretal epistles of all the other Popes, from their hands. The compilers of the canon law, who are proved faithful and honest in many points, are entitled to public confidence on every point, until some stronger proof than the unfounded assertion of the Innovator be given to the contrary.

In addition to the foregoing external evidence of their genuineness, the decretal epistles of the early Pontiffs carry with them the internal. They present to us a clear and concise view of the Catholic doctrine and discipline, drawn in the saintly style of Apostolic men, inheriting the promise of Christ to St. Peter, that *his faith shall not fail.* They were issued from the chair of Peter, to fortify the martyrs in their trials and afflictions, and to define and defend the faith against present and future heresies; written by men, who by reason of their contiguity to the

true light, could not be mistaken in the faith which was handed down by the Apostles. Indeed, the definitions of the early Popes appear so pure and orthodox, that now, at the lapse of near two thousand years, neither one iota nor one particle could be taken from or added to them, and that they will continue until the end of time as brilliant torches, ever shining and never dying, to guide poor mortals through the gloom and fog of a corrupt world into the joy of the Lord. If the decretal epistles of the early Popes which are preserved by Isidore, and after him by Gratian, be thrown overboard, the Holy Bible, or any one article of the faith, cannot be traced to the Apostles, doubt and infidelity will reign, all Christianity must go.

When we recollect, on the one hand, that the decretals of the early Popes form a part and parcel of the authorized Canon law of our holy mother the Church, and that they had been always used, along with the decrees of the General Councils, in judgments in matters of faith and morals, it may be proper, on the other, to point out the ground taken by the Innovator for calling them "false decretals;" "the pretended decretals of the Popes of the first three centuries." He says, first, "that the sameness of arguments and diction, visible in them, would show that they were the production of one man;" second, "the forced and incoherent quotations in them from Scripture, would prove them not to be the production of inspired men;" and, third, "the uncultivated language of them would seem to remove the authors far up from the refined Apostolic age."

These, the only grounds taken by the opponents of the Papal decretals, are but the phantoms and conjectures of men coming into the world near two thousand years subsequent to the date of the documents which they impugn; phantoms more befitting the deist, who, from

similar conjectures, would discard all revealed religion, the four gospels, with the Canonical epistles of St. Paul, James, Peter, and John; for the diction and doctrine which they contain are sometimes so similar and identical that you would take them to be the production of one person. The corresponding texts, so obscurely connected that a modern Innovator could not, from his judgment and apart from the enarrations of the holy Fathers, reconcile them; and the language of the inspired writers appears often so involved and at variance with the rules of modern criticism; should not the unity of diction and doctrine in the Papal decretals rather tend to strengthen our confidence in them? should not the depth of thought and apparent contradiction in the sacred writings rather go to remind us of the frailty of our nature, and of the necessity of purifying our heart, to be able to see and comprehend the mysteries of God? Blessed are the clean of heart: for they shall see God.

Fourth Heresy.—*Innovator* III. saith: "We claim for an Œcumenical Council this authority in matters of faith, and no more."

That sentence is small in size, but pregnant with monstrous evils; it insinuates that the Church is empowered by God to take cognizance of faith or the internal acts of the mind only, and that she hath no power over morals or external matters! What is that, but rehearsal of the English oath of allegiance, that no foreign prince, prelate, State, or potentate hath nor ought to have any power, authority, or pre-eminence within the realm of England? what is it but a renewal of the 11th of the 39 Articles, that faith alone is sufficient for salvation? what is it but the Gallican Declaration of 1682: That neither St. Peter nor the Church hath received from Christ any power, direct or indirect, over the temporal matters of kings?

1 *Cor.* xii. 12: For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body; so also in Christ: for in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free. Verse 25: that there might be no schism in the body; but that the members might be mutually careful one for another. Hence the article in the Creed—I BELIEVE ONE HOLY, CATHOLIC, AND APOSTOLICAL CHURCH.

Nowhere in Holy Writ do we read of two, but one body of Christ, to be ruled by the spiritual power, that is, by the Apostles and their successors: nowhere do we read that the worldlings are empowered by God to rule any portion of the body of Christ. It is true that the temporal rulers, Rom. xiii., *are God's ministers, avengers to execute wrath upon him that doth evil.* They are not, however, elevated by the apostle over the body of Christ; they abide still its members, liable, like all others, to its laws and observances. They seem to be furnished with no legislative, but merely the executive—to execute God's wrath upon the evil doers, to compel them to obey the Church, under pain of being heathens and publicans.

What demon has given rise to the idea of two societies —*Church* and *State*—equally independent in their respective spheres? The notion has not originated from any Prophet, Apostle, Pope or Council, but from the French atheists in the seventeenth century, who understood that their infernal conspiracy against the Christian religion had no chance, whilst the clergy and laity, the prelates and the king, were mutually careful one for another. Consequently they invented Satan's maxim, *Divide and conquer.* They did divide the one Fold, and, in fact, conquered by the invention of the novel and unheard-of scheme —Church and State; two powers, the one spiritual and the other temporal: the one to preside, as it were, over

the affairs of the soul, and the other to superintend those of the body. The result answered the infidel's anticipations. The King, master of the sword and of the various offices, places, and pensions, and commissions in the army, navy, excise, and so forth, soon overwhelm the spiritual power. And the people, having no longer anything to hope, nor fear from the Supreme Pontiff, and receiving not the usual protection from the Church, abandoned it to its fate and became infidels; and seeing that the king shook off all religious control and acted at will, they brought him to the block. Thus have the Gallican Liberties played both ways—annihilated both the spiritual and temporal powers; they have created that volcano which pours out its burning lava upon Europe at the present time.

The one body of Christ into which we have been baptized, consists of sheep and shepherds, mutually connected and supplied with spiritual nourishment from the head, Christ Jesus. The laity, if not spiritually fed by the pastors, or if they be separated from them, would relapse into atheism; and the clergy, if they be not sustained by the flocks, or if they be not recruited from their ranks, would soon run out; wherefore, the spiritual and temporal powers could not be independent of one another.

Let us suppose that a Gallican who has professed "that the Church has received from Christ no power, directly or indirectly, over the temporal matters of Kings," or the Innovator, who has announced his belief "that an Œcumenical Council has authority in matters of faith, but not at all in moral or temporal affairs," become a chaplain to some European Prince, and that he accost him in this paternal manner: "Sire, the temporal wealth lavished upon you by bountiful Providence for the purpose of promoting his own wise end, to feed the hungry, clothe the naked, shelter and protect the widows, orphans, and

the indigent strangers, is perverted by you to the most iniquitous, diabolical purposes, to feed and foster your sensual appetites, avarice, lust, gluttony, vanity, and, worse than all, to keep fast in heresies and schism yourself and the people, to the ruin of your immortal souls. Being answerable at the tribunal of God for the souls intrusted to my pastoral care, it is my duty to impose satisfaction, salutary and adequate to your crimes, lest by connivance and leniency I would become accessory." *Con. Trid. Sess.* xiv. *ch.* 8.

Deaf to all paternal admonitions, the haughty King replies: has not the Gallican Declaration of 1682 proclaimed "that neither the Pope nor the Church have received from the Lord any power whatever, direct or indirect, over the worldly affairs of Kings?" and has not the Innovator in the United States of North America published in a printed book, "that an Œcumenical Council has no authority in morals or worldly matters?" However, your Reverence, who are neither a Pope, the Church, nor a general Council, but a simple priest, attempt, to control me in the use of my temporalities. The club-houses, theatres, banks, brothels, revenue, nay, the whole population, are my temporal property; you must not meddle with them, or any of them, directly or indirectly; but fall into the steps of the reformed ministers, give the people their own way, pass judgment, in general, without confession, or knowledge of their fitness or unfitness, without probing or healing their wounds. This is an awful pit into which the poor chaplain is fallen. By holding silence and not standing up opposite to defend the truth, he incurs the guilt of the hireling, who flees from the approaching wolf; but by raising his voice against the glaring enormities of the great ones, his own thesis is thrown into his face—that an Œcumenical Council, and much less he, have no authority but in matters of faith.

And if, in despair of effecting any good in the palace, he turn his eyes to the people, the difficulties there are not less appalling: the gambler, libertine, Sabbath-breaker, felon, stage-player, and every other transgressor of God's law, will answer, as the King did, that the Declaration in France, and the thesis of the Innovator in America, allow them to use the King's temporalities at pleasure, independent of priests and religion. Really, it would be curious how the Innovator would bring himself out of this dilemma. He must be well supplied with dust to be thrown into our face; he will not, of course, stand in need of regular arguments—minors, majors, premises, conclusions, and distinctions.

Thrice happy King and people: you have thrown off the yoke of Christ. When you free yourselves from the control and guidance of religion, what other rules or standard you go by; when you hear not the Church, are you not on a level with the heathens and publicans?

Further, all classes find their duties pointed out in the law of God: the child is commanded to honor his father and mother, Matt. xv.; the servant to obey his carnal master with fear and simplicity of heart, Ephes. vi.; the flock to obey their prelates and to be subject to them, for they watch, having to render an account of your souls, Heb. xiii. But if parents, masters, and prelates are, by God's decree, entitled to honor, love, and obedience from their subjects, does it follow that they are independent in spiritual or temporal matters? If they command the performance of any act that is contrary to the law of God, should not their inferiors reply, in the words of St. Peter before the Jewish council, Acts, v., *We ought to obey God rather than men*? And when we read in 1 Pet. ii.: Be ye subject therefore to every creature for God's sake, whether it be to the King as excelling; or the governors

as sent by him for the punishment of evil-doers, and for the praise of the good, for so is the will of God; are we to infer that he is independent of the precepts of religion and of the priesthood in regard to his spiritual or temporal matters, or that if he command one thing and God another, we should not also reply, We ought to obey God rather than men; The King, if a Christian, should belong to the one fold of Christ, and hear her laws. He that hears not the Church, let him be to thee as the heathen and the publican. And if he would hear her laws, from whom will he receive them? From the lips of the priest they shall seek the law, Malac. ii. 7; Deut. xvii. 18.

The mode of settling temporal disputes among the early Christians.

Constitutiones Apostolorum, *Lib.* 2, *ch.* 45. "Let no person have recourse to the judgment of the Gentiles; nay, permit not the secular magistrates to take cognizance of your causes; let not the Gentiles know of your disputes."

That Constitution should be imprinted upon every man's heart, and posted up in gold letters on his door-posts, to be read by himself and his family at their going out and coming in. It was not left as dead letters, but reduced to practice by the Christians for several ages after.

Con. Hippo. Can. 87, *in Africa, A. D.* 398, decrees: Let the Catholic who will bring up his case, whether it be just or unjust, to the tribunal of a judge of another faith, be excommunicated.

Con. Hibernicum, Can. 21, *under St. Patrick, A. D.* 450, decrees: If any Christian go to law with another Christian before the civil judges, instead of submitting his case to the judgment of the Church, he shall be excommunicated.

I dwell with spiritual pride on the character of our forefathers. They were so submissive to their Apostle, and so observant of the doctrine and discipline that came down from the holy Apostles, that they left, for several centuries, the settlement of all their disputes to their venerable clergy. I have read in some history, that the Irish Viceroy under the Stuarts bitterly complained "that the courts of justice were degraded and abandoned because the Popish priests in Ireland adjust all the disputes, temporal and spiritual, among the people." Pious souls! you did not think, with our modern infidel, "that the Apostolical Constitutions are impure and spurious sources."

And it is probable that the converts of St. Augustine in England were actuated by the same Apostolical principle; for no statutes appear in the English law books previous to the tenth century. Then there was no separation of Church and State heard of; then all classes submitted to the law of God and the Church. But what is that wretched land in our days? It is incumbered with a mass of incoherent and contradictory law books, among which the most enlightened jurists are puzzled. One of their first-rate lawyers told myself in London, in the year 1825, that the kingdom will never be happy until all their law books will be burnt. Laws are got up to plunge the nation into schism, plunder the poor and the religious, and to involve the realm into a debt that gnaws the vitals of the people, and that will soon shake the island to its centre.

And we know from Devoti, *Instit. Apost.*, *Lib.* iv., *Sect.* 16: that in pursuance of the Apostolical Constitutions, the people living under the pagan Emperors never carried their temporal causes to the heathen magistrates, but had them all settled through the clergy.

B. Augustin. Tom. iii. *De Opere Monachorum, ch.* xxviii.,

saith : "I call the Lord Jesus to witness, that as to myself, I would rather spend some hours daily at manual labor in some well-regulated monasteries, with leisure during the remaining hours for reading and praying, or transcribing from holy writ, than to encounter the tiresome perplexities of sitting in judgment on other people's temporal affairs, or in settling them by mediation ; to which troubles has the *same apostle exposed us*, certainly not at all from his own, but from the will of Him who spoke through him ; which troubles, however, the apostle himself encountered not, for the course of his apostleship was of another character. He said not : If therefore you will have any worldly disputes, bring them up to us or constitute us as judges ; but to those who are the most contemptible in the church. I speak to your shame. Is it so, that there is not among you one wise man able to judge between brethren, but brother goeth to law with brother, and that before unbelievers ? He therefore would have the pious and faithful, who are the truly wise men, arbitrators to such disputes, not those who had to travel up and down disseminating the gospel. Hence it is nowhere written that he applied himself to the settlement of such disputes ; from which we cannot excuse ourselves, although being the most contemptible ; because he would have even them to fulfill the office if the wise ones be not had, rather than that the affairs of the Christians be carried to the forum. Which labor, however, we gladly undertake, in the hope of reaping by patience the fruit of eternal life ; for we are the servants of Christ, especially unto the weaker members, such as we ourselves are in the body."

Having now seen the fidelity of the early Christians to the Apostolical Constitution, let us see the ground upon which stands the Constitution itself.

B. Augustin, *Enchiridion, ch.* 78. "Dare any of you,

having a matter, 1 Cor. vi., against another, go to be judged before the unjust, and not before the saints? If therefore you have judgments of things pertaining to this world, set them to judge who are the most contemptible in the Church. I speak to your shame. Is it so, that there is not among you any wise man that is able to judge between brethren? But brother goes to law with brother, and that before unbelievers. From this some person may infer that it is not a sin to have law-suits with brethren, provided they carry them not to the tribunals outside the Church, if the following words were not added: *Already indeed there is plainly a fault among you, that you have law-suits one with another.* And some others may say in self-justification: My case is a good one; I am wronged; it is in self-defence I am compelled to seek the protection of the law. The Apostle meets such pretensions by saying: *Why do you not rather take the wrong?* Why not suffer yourselves rather to be defrauded? He would bring the people back to the Redeemer's doctrine, Matt. v. 40: *If any man will contend with thee in judgment and take away thy coat, let him have thy cloak also.* And Luke, vi. 30: *Of him that taketh away thy goods, ask them not again.* The Master therefore forbids his disciples to have law-suits about worldly property with other men. And the Apostle, faithful to his Master's doctrine, declares that it is a sin. But whilst he permits such disputes to be terminated among brethren by the judgment of brethren within the Church, he declares it a terrific sin to carry them for decision outside the Church. It is evident that he grants his indulgence to the weak. By reason of such sins and other smaller ones, which we all commit by thoughts and words, we should daily and frequently pray to God—*Forgive us our trespasses.*

The Innovator saith: "We claim for an Œcumenical Council this authority in matters of faith, and no more."

Since he refuses unto the general Council any authority over temporal matters, he should say in what part of the Scriptures hath Christ our Lord made a distinction between spiritual and temporal matters, or formed two independent and co-existent bodies, Church and State, with two distinct and separate codes; the Bible to define the affairs of the soul, and the civil code to regulate the people's worldly concerns; the Holy Bible to wean man from this world towards God and future things, the temporal laws to draw him back towards the world and the devil. On the contrary, it appears that the Lord hath instituted but one code, the Holy Bible, in which all classes of Christians may learn their respective duties in regard to the soul and body, to time and eternity, in regard to the neighbor, and to God.

Christ our Lord hath spent upon earth thirty-three years, teaching faith and morals, teaching what things we must believe, and what works we must perform. And, in reality, faith and morals are inseparably interwoven and blended in the divine and ecclesiastical law. *As the body without the spirit is dead, so also faith without works is dead.* James, xi. 26. The Commandments of God are both of a spiritual and temporal nature : the first three regulate our faith, or the internal acts of the mind ; and the last seven indicate our morals or external relations in society. The third Commandment—*Remember that thou keep holy the Sabbath day*—affords a striking instance of the mutual connection of faith and morals : the internal faith in the sanctity of the Lord's Day moves the rational creature to pay both mental and bodily, internal and external adoration on that day to his Creator and Redeemer. The inward homage of the heart, apart from the external or moral profession, avails not unto salvation ; *for with the heart we believe unto justice, but with the mouth confession is made unto salvation.* Rom. x. 10. The seventh Command-

ment—*Thou shalt not steal*—is another manifest specimen; for the belief that neither thieves, nor robbers, nor extortioners shall enter into the kingdom of God; that we shall not enter into the kingdom of heaven until we pay the last farthing, influences man to observe justice and equity towards his neighbors. The sinful thought, or coveting of the neighbor's goods, as well as the external acts, or the unlawful taking or retaining of his substance, is forbidden. Thus are faith and morals blended and connected together in the divine law; so that whosoever denies that Christ Jesus has interfered with, or legislated upon temporal matters, inevitably loses faith in his legislation about spiritual affairs also, and becomes a deist. Hence the decree in the holy Synod:

Con. Trid. Sess. v., *Can.* 21. "If any man say that Christ Jesus had been given by God unto men as a Redeemer, in whom they would confide, but not also as a Legislator, whom they should obey, let him be anathema."

The same inseparable connection between faith and morals, spiritual and temporal matters, is also manifest in the commission given by Christ to the Apostles and their successors, Matt. xxviii. 18: All power is given to me in heaven and in earth; going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world. Remark, that the Twelve, and their Successors, until the end of the world, are to teach all nations all the commandments of God, without exception; the precepts that bear upon morals or temporal matters, as well as those that regard faith or spiritual affairs. Remark, also, that the temporal rulers, or the laity, were not sent nor authorized to teach or expound any portion of the law or of the gospels.

The Church is empowered by God to expound, define, and determine questions of faith and morals.

Num. xi. 16: And the Lord said to Moses, gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people; and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee, that I may come down and speak with thee; and I will take of thy spirit and will give to them, that they may bear with thee the burden of the people, and thou mayest not be burdened alone.

Deut. xvii. 8. If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gate do vary; arise and go up to the place which the Lord thy God shall choose; and thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time: and thou shalt ask of them and they shall show thee the truth of the judgment: and thou shalt do whatsoever they shall say, ... and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But after he (king) is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe; and he shall have it with him and shall read it all the days of his life.

Malac. ii. 7. The lips of the priest shall keep knowledge, and they shall seek the law at his mouth.

Matt. xviii. 17. And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen, I say to you, whatsoever you shall bind upon earth, shall be bound

also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.

Matt. xxiii. 2. The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not.

Remember, that the people are expressly commanded by God, in the law of Moses, to submit all doubtful and hard cases, without appeal, to the judgment of the priest; that the king himself seated on the throne must take the sacred volume from them; that he and the people must seek from them the sense and meaning, integrity and authenticity of the Holy Scriptures. In short, that all disputes, spiritual and temporal, are left without appeal to the priest's judgment.

Remember, secondly, that the holy prophet Malachias declares that the people shall seek the law at the mouth of the priest, because his lips shall keep knowledge; and because he is the angel, that is, the messenger, of God. Observe that the prophet makes no limitation or exception; but says that all sorts of things, spiritual and temporal; and all classes of persons, kings and people, are to be regulated and guided by the messenger of the Lord.

Remember, thirdly, that the Lord by the mouth of the evangelist Matthew teaches the same doctrine—that whosoever hears not the church on all questions, not only spiritual but also temporal, must be deemed as the heathen and publican; and that the church has from Him full power and authority to loose or bind all persons without exception; and to decide questions of all sorts, whether spiritual or temporal. *Whatsoever you shall loose upon earth, shall be loosed also in heaven.* Hence flows the holy and blessed definition of the—

Con. Trid. Sess. IV. "Moreover, for counteracting rest-

less geniuses, the holy Synod decrees that no one relying upon his own prudence shall dare to twist to his own senses the Holy Scriptures on matters of *faith* and *morals* tending to the edification of the Christian doctrine, in opposition to that sense which holy Mother the Church held and holds, whose province it is to judge of the true sense and interpretation of the Holy Scriptures ; or even, in opposition to the unanimous consent of the holy Fathers, dare to interpret the same Holy Scriptures."

But the word of God, which includes the Scriptures and Tradition, contains the whole Christian doctrine, which is reduced by our pious Father under these four heads—The Apostles' Creed, The Commandments, The Sacraments, and the Lord's Prayer. And whereas it is the province of our holy Mother, the Church, to judge of the true sense and meaning of the Holy Scriptures on matters of *faith* and *morals* tending to the edification of the Christian doctrine, it is her duty to expound and interpret such of the Commandments as bear upon morals and temporal matters, and to enforce with penances and the spiritual sword the observance of them.

Further, whosoever imagines that the Church has no divine right or authority to define, decree, or declare on moral or temporal matters, must consistently discard, by wholesale, the decrees and definitions of the Church for eighteen hundred years on all matters spiritual and temporal, and become a doubter in all Church authority—become an infidel.

To understand this saying, you are to know that the Church laws are of two sorts—some regard faith and spiritual affairs ; and the other some, morals and temporal matters : those determine man's duty to God ; and these, his offices towards his neighbors. But by taking in review the body of the Canon law, you will find the two-thirds of the Church decrees and definitions bearing upon

morals, or worldly affairs ; although, strictly speaking, the spiritual and worldly Canons are so blended and interwoven, that the former influence more or less our social and worldly duties, and the latter are animated by, and built upon, some article of faith : for example,—

Council of Nice, *Can.* 17. "Many ecclesiastics, actuated by love of sordid gain and forgetful of the divine precept, saying : Ps. xiv., *Who hath not put out his money to usury*, exact, when they lend, a per centage, the great and general Council has justly decreed, that if any clergyman be, subsequent to this decree, detected receiving usury, or seeking sordid gain by any sort of traffic whatever, he be suspended and deposed."

See how the Canon of the great Council in regard to the external morals of the priests is built upon the 14th Psalm ; that faith and morals are blended together, so are they in every other Canon, that it is impossible to find or conceive any one which may be deemed purely spiritual without the admixture of worldly tendency, or any one totally temporal without the salt of religion. But as there is no rule to distinguish the Canons purely spiritual from those that are exclusively temporal, these that bear upon spiritual matters alone from those that fall upon temporal affairs only, he who denies the Church any authority to define, decree, and declare upon temporal matters, must deny her any divine right to issue decrees or definitions on spiritual concerns also, and fall into open infidelity.

Verily, the man that discards the lordship of Christ Jesus over temporal matters, will soon reject the authority of the body of Christ, that is, of the Church. From this diabolical notion rushed forth the French Revolution in the last century, which demolished the laws of God and man, all rights and titles, deluged the streets of Paris with

blood, and hurled into eternity all ranks and stations, kings and queens, nobles and bishops, nuns and friars. And to our grief the same infernal tragedy is being proposed and recommended in these days by nominal Christians. Public editors and orators have the madness and iniquity to laud and urge on in foreign countries rebellions and insurrections, that may bring again life and property under the mercy of murderers, robbers, and church plunderers.

Whilst the Rulers and the people remained convinced that, for the attainment of peace and equity here, and salvation hereafter, they should love and serve God, revere and obey his Church, the spirit of religion pervaded the whole community and sanctified the public laws and institutions. Then, the rulers and the priesthood went hand in hand to preserve the weak and the simple from the wiles and might of the knowing ones. Holy Mother, the Church, stood as a mediator between the Ruler and the ruled ; tempering him, if cruel or oppressive, and them, if brutal or seditious. She kept the different members of the body of Christ, within their respective spheres, from tearing and mangling one another. Hence, the deadly hatred of the emissaries of Satan, the lovers of anarchy, against the Pope and Bishops.

The believers in Christ's lordship over temporal and spiritual matters alike, hold that the moral and social relations are but an index of the true faith, or rather faith itself reduced to practice ; that the Lord is the owner, and we the managers, or stewards, of whatever talents and property we possess ; that the Master going to the far country, to ascend into heaven, distributed among us the talents to trade with, and that he will again call for the same talents and the profits. They also say, with Zaccheus, Luke, xix. : Behold, Lord, half our property we give to the poor, and if we have wronged any man of any-

thing, we restore four-fold. In holding it as an essential principle to restore the ill-gotten goods to the owners, if they could be found, otherwise to the poor, or to charitable purposes, they are guided by the holy Catholic Church. *St. Augustine, epist.* liv., *ad Macedonium :* "If the other man's property, whereby the sin is committed, be not restored, when it can be restored, the penance is not real, but fictitious. And if it be really performed, the sin is not remitted, unless the thing taken be restored; but, as I have said, when it can be restored. For it generally happens, that the person who took it, loses it through others, or by his own extravagance, and has not any means to make restitution. Surely we could not say to such a person : Restore what thou hast taken, unless we think that he has the means and denies them. As to the doctors, lawyers, and other officials, who, in the course of their practice, make property by exorbitant fees, it is easier for them, when they change their life, and turn to God, to bestow what they had unjustly amassed, upon the poor, as they should their own property, than to restore it to the owners. And in regard to the people who, contrary to the law of civil society, have gathered property by theft, usury, extortion, fraud, or oppression, it ought to be restored rather than bestowed, in imitation of the publican Zaccheus." *Thou shalt not overreach or circumvent thy neighbor in any business : for God is the avenger of all such things,* saith St. Paul.

Although the divine Legislator might, on various titles, claim our unqualified obedience to his law, first, for having created us out of nothing to his own image and likeness, when he had no need of us; second, for having endowed us with sense and reason, free-will and understanding; third, for having bestowed upon us a body, with all its admirable organs, for the fulfillment of the spiritual and corporal functions; fourth, for having pro-

vided this earthly paradise for our abode, the sun, moon, and stars to enlighten and vivify us, the air and water to cool and refresh us, Gen. i. 29: And God said, Behold I have given you every herb bearing seed upon the earth, and all the trees that have in themselves seed of their own kind, to be your meat, and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth wherein there is life, that they may have to feed upon; fifth, when the fullness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, and that we might receive the adoption of sons, and be enabled to cry, Abba, Father; lastly, for having formed his one fold, the holy Catholic Church, as the depository of his law and his graces, the gospels and sacraments, for our sanctification. These manifold titles notwithstanding, our good Father promises to the observers of his law, rewards, both spiritual and temporal. Jesus said to him, If any one love me, he will keep my word, and my Father and I will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words; and the word which you heard is not mine, but the Father's, who sent me. John, xv. 23. And again, Jesus said to them, Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall possess life everlasting. Matt. xix. 29.

But alas! many false prophets, as it had been predicted by Christ our Lord, Matt. xxiv. 11, rose and seduced many; and the depraved people and corrupt time foretold by the apostle, 2 Tim. iv. 3, have arrived; and the dreadful revolt and reign of antichrist, prophesied by the same apostle, 2 Thess. ii. 3, seems to be not far distant.

So far are they gone astray, that they say: If Christ come again upon earth, he will, there is no doubt, alter

his law, and make a new edition to suit the change in the times and habits of the people. Poor infidels! if the divine Legislator would come again upon earth and comply with your wishes, you would no more submit to the fresh gospels than you do to these that are extant. Could they who desire a change in the Christian religion be called Christians?

CHAPTER XII.

ABSURDITIES OF A CALVINISTIC MINISTER.

Mr. J. K. Converse, the minister alluded to, was pastor of the Calvinistic congregation at Burlington, Vermont. He delivered an intolerant sermon on the 24th June, 1834, at Milton, which so well pleased his hearers, that they requested the copy for publication. It brought to their recollection the olden times, and convinced them that the spirits of the Pilgrims were yet alive, and that the Blue Laws, Witchcraft, the Cambridge and Seabrook platforms, are to be played over again ; that the Catholics and Quakers are to be hanged and hunted out of the commonwealth, never more to be tolerated in this Puritanical land. So enamored was the goodly flock with his exhibition, that they would not place the candle under the tub, but upon the candlestick, that it might shine upon the brotherhood far and near.

However, unless their heart is grown gross, and with their ears they have heard heavily, and their eyes they have shut, lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart and should be converted, a little reflection upon his sermon, without further research or inquiry, would convince them that the preacher deceives them, saying : Peace, peace, and there is no peace ; that their edifice is built upon sand, with dry walls, merely daubed over with untempered mortar. If I have in any measure aided or given them the clue to arrive at the truth, I shall consider my feeble exertions amply requited ; but if, contrary to my anticipation, blame and obloquy come upon

me, I must not be down-hearted, for suffering has been always the lot of all persons who defend the truth and combat errors. *For unto you it is given for Christ's sake not only to believe in him but also to suffer for him.* I published a reply at his own door, at Burlington, in the year 1834, and another in the same town, in 1837. Although he made no rejoinder to either publication, and as his sermon may be interesting to posterity, I give it a third edition.

Mr. J. K. Converse saith : "The Christian religion is the electricity of the political and moral world ; it may be either a gentle spirit breathing meekness, good will, and charity; or it may be a dark, intolerant, and fierce fanaticism, blighting all that is fair, and defacing all that is lovely in the moral world."

That his own system is dark, intolerant, and fierce fanaticism, tending to inflate and electrify his followers with hatred and fury towards all other people, is manifest from the tenor of his discourse ; from his far-fetched reasons to identify tyranny and despotism with all persons who are not of Calvin's notions.

He continues : "The power of this monarchy (meaning the Church of Rome) grew from increasing ignorance and corruption, until it arose to a frightful despotism, trampling on the necks of Kings and Princes. If Catholicity should ever become the prevalent religion of the States, it would assimilate our politics to its own spirit by fire and faggot, by the inquisition and the sword." *Sermon, pp.* 18, 19.

Why all this whining of the Republican preacher for the sufferings of the necks of Kings and Princes ? He certainly hath more sympathy for their necks than the Calvinistic Puritans had for the tender neck of King Charles I. He may dread that the regicide perpetrated

by his fathers will be visited on their children to the third and fourth generation ; and that he ought to do penance for their iniquity, and adopt a contrary course. Let him, with all my heart, go ahead. But see his inconsistency. Now he is out of temper because the Church of Rome trampled in former times upon the necks of Kings, and then he is in tremor lest the same king-trampling Church bring kings and royal despotism into these States. But he is a little too late. What a pity that he was not living in the year 1776, when the sages were assembled in Philadelphia to compose the Declaration of Independence. Methinks I see him entering into that far-famed hall, with a firm step and bold attitude.

Converse enters, and saith: Pshaw, gents, it is reported in the street that your sole object here is to maltreat and depose our good father, the King of England.

Washington inquires his name and motives.

Converse replies: I am the respected pastor of the Second Congregational Meeting-house at Burlington, Vermont.

Hancock speaks: What could move you to obtrude on our deliberations in this hall ?

Converse replies: My innate tenderness for the necks of kings and princes moves me to come and caution you against the cruel steps which you are going to take against our good old king. Although I am the lineal descendant of the Puritans, who hung without remorse Catholics and Quakers, I hold in esteem and veneration the necks of kings and princes.

Carroll interferes: Is not the killing and deposing of kings and tyrants a favorite principle with your persuasion, and did they not reduce it into practice in England and Scotland ?

Converse rejoins: If in their fury and madness they beheaded Popish kings, we should treat our Protestant

king with leniency and mercy: the times are altered; the sons should be more charitable than the sires.

Franklin, somewhat excited, saith: We have had enough of this fulsome, fanatical nonsense; begone speedily, you popinjay, lest you be rough handled.

Converse exit, in haste.

Enormous cost of Protestancy in the United States.

What a libel he utters against Christendom, who were all Catholics until the Reformation, and who are yet seven to ten against all other denominations. Every impartial man who takes in review these States throughout, must allow that no people in the world are more oppressed by the preachers than the different sects of this country. Our great Republic, embracing the extensive regions from New-Brunswick to Mexico, from the Atlantic to the Pacific Ocean, about three thousand miles one way and seventeen hundred the other, consists of thirty-two States, which are subdivided into townships about six miles square. Vermont, (with which I am acquainted,) a mere speck on the general map, contains about 247 townships, in each of which is a village, and in several are two or three. The village is, in general, split into many religious sects—Episcopalians, Methodists, Calvinists, Baptists, Unitarians, Universalists, &c. The reader must not look for accuracy in my statistics; for the sects monthly shift and change from side to side, grow up and disappear again, like the mushrooms that blow and wither with the seasons.

Now, supposing that there are four villages in each township, and that the village hath four sects, and that each sect hath one preacher; the township hath therefore sixteen preachers, and, of course, each preacher hath a wife and four little ones, although the Bible makes no mention of the Apostle's wives or children. In averaging

the children at four, I may be under the mark, for I know one sectarian minister in Vermont who has eleven, and another, fourteen children. According to my calculation, each township hath to feed, and clothe, and lodge sixteen ministers, sixteen wives, and sixty-four little ones, that is, ninety-six persons, for religion sake; and therefore the religious establishments of the 247 townships of the State of Vermont amounts to 23,712 persons; and by multiplying 23,712 by 32, you make out 858,784 religious persons in the United States of North America.

Again; by multiplying the 247 townships by 16, you make out 3,952 ministers in the small State of Vermont; and by multiplying the 3,952 by 32, you find 1,054,464 preachers in the United States of North America. And by supposing that each minister gets $1,000 salary for the support of his family, you will find that the whole staff of ministers annually costs, for the thirty-two States, the pretty little sum of $1,054,464,000!

I use even numbers for simplicity sake. The last census makes the population twenty-three millions; and, supposing that the women are ten millions, and the Catholics three millions, that leaves ten millions of men, from which are to be deducted five millions who care for no religious system; this leaves the genuine Protestants at five millions; from which deduct one million children, and the Protestants are reduced to four millions, who have to meet the aforesaid pretty sum of $1,054,464,000 annually, together with the manifold extra bills for Bible Societies, Missionary Societies, Tract Societies, Abolition Societies, Camp Meetings, Protracted Meetings, for building and repairing the Meeting-houses, and so forth. This is really a hard case, a burden too heavy for any people. Whilst they are sunk to the very ground by the weight of the priests and priestesses, and their little ones, their

attention is constantly drawn to countries far beyond the seas ; hideous pictures of priests, nuns, and friars in China, India, or Burmah, or some other unknown places are held up ; so that they are brought at last to imagine themselves in the enjoyment of real liberty.

What ! no Christian in the whole world for fifteen hundred years knew what civil liberty was ; or cared about it until Calvin sprung up, in the year 1509 ; or until the arrival of the worthies who hatched the Blue Laws of New-England ! Neither Alfred, Canute, Edward the Confessor, William the Conqueror, nor the Barons or Bishops who wrested Magna Charta from King John ; Theodosius, nor Constantine in Rome ; nor the Carrolls or Bolivar in America ; nor the Augustines, or Gregories, or Jerome, or St. Thomas, understood or cared for religious or civil science ; no, not one Catholic in any corner of Christendom minded the liberties of the people, until the Calvinist Preacher, Mr. Converse, mounts the stage, in the town called Burlington, Vermont. Happy Burlington, with thy bright constellation ! Thy fame, thy name, thy renown, will shine from pole to pole.

How has it happened that Genoa and Venice, that were for ages blooming Republics in the very lap of the Catholic Church, lost their liberty? Perhaps through priestly influence or Catholic principles ! I remember well how Genoa had been, after the fall of Napoleon in Waterloo, handed over, principally by the influence of Castlereagh in the Congress of Vienna, to the King of Sardinia. Did priestly influence or Catholic principles, not the horrid intrigue of the Prussian Calvinistic King, occasion the destruction of the Polish liberties three years ago ?

If by civil liberty he means that liberty or license assumed by Sectarians to do whatever they please, to reject the merit of good works, to plunder and grind the defenceless poor, he may indeed have some little rea-

son to tremble for the growth of Catholic principles. For the Catholic principles are, that God will render unto every man according to his works ; that if we give but a cup of cold water for God's sake, we will receive our reward ; that he who soweth sparingly, shall also reap sparingly ; that by feeding, clothing, and harboring the indigent poor, we will receive life eternal. Numerous were, at all times, the instances in the Catholic Church of firm belief in the merit of good works ; millions there were in all ages who confessed that they were strangers and pilgrims upon earth, looking for a city that has foundations, whose builder and maker is God. Here is the good pastor whose spouse is Christ, and his children the flock ; he leaves not the kindred heirs "the oblations of the faithful, the price of sin, and the patrimony of the poor ;" but expends it in feeding, clothing, and housing Christ in the person of his little ones ; that when the Lord will return from the wedding-feast, he will receive a crown of glory : and there is the rich glutton, dressed in purple and fine linen, and feasting sumptuously every day ; will not he at the hour of death make provision for poor Lazarus, who would receive him into the bosom of Abraham ? Here, again, is the unjust steward, who had all along kept the five talents buried in the ground, kept them for selfish purposes, for making more riches unto himself, not unto the Master ; who had held them in his own hands, swelling by fraud, usury, extortion ; applied them not to works of mercy ; but who now, when the Master calls for the account, seeing the vanity of riches and worldly grandeur, turns his mind upon future things, and makes friends with the mammon of iniquity,—who would receive him into the eternal dwellings ? And behold yonder the pious lady, in tears upon the rivers of Babylon ; there she sat and wept, when she remembered Sion. Can she sing the song of the Lord in a strange

land? As the deer panteth for the living stream, she longs for Mount Sion and the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels, and the Church of the first born, who are written in heaven, and for God, the judge of all, and the spirits of the just made perfect, and for Jesus, the mediator of the New Testament. Will not the pious soul feed, and clothe, and house Christ in the persons of his little ones?

This lively faith in the merit of good works gave rise, in all parts of the British islands, to asylums and hospitals for the religious, widows, orphans, sick, and the aged, and rendered needless poor-rates or compulsory charity. *See Cobbett's Hist. Reform., Part* 2. But alas! when old Harry made himself spiritual head, and constituted clergy to his own taste, they have discarded the merit of good works, and substituted Calvin's maxim, the 11th of the 39 *Articles:* "We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith; and not for our own works or deservings. Wherefore that we are justified by faith only, is a wholesome doctrine and very full of comfort."

This infernal maxim was not left as a dead letter; it soon produced its bitter fruit: the believers that the merit of Christ alone saves them, without any co-operation on their part, will not care for doing good or shunning evil, will not stop at any crime, however horrible. Wherefore they upset the religious principles of their ancestors; they despoil and demolish the foundations of the poor; and continue, from that day to this, rioting in the sacrilegious plunder. Wo to the shepherds of Israel, that feed themselves! Should not the flocks be fed by the shepherds? Shepherds they are not, but wolves that come to disperse and destroy.

Take another instance: on the discovery of Canada, the French Kings and noblemen appropriated lands in all parts

of the Lower Province for the education and maintenance of the poor, appointing the Jesuits as administrators. But the English Protestants, having afterwards conquered the colony, true to their maxim, seized the "Jesuits'" property, so they called the charitable foundations, of which they held possession until the year 1831, when King William IV., either through love of justice, or as a peace-offering to the murmuring Canadians, restored a great part of the plunder for the original purposes. That to despoil the poor is palatable to the sectarians, as it is to the Episcopalians, seems to be evident from two facts: first, because they never write nor preach against it; and second, because they are never compelled at the hour of death, nor at any other time, to restore any ill-gotten goods, nor to make compensation to any injured neighbor. Thrice happy people, who have got rid of the fear of future judgment, and assumed the liberty of the flesh—liberty to act as you please.

I must put upon record one specimen of their cherished liberty which occurred, to my own known knowledge, at Essex, near Burlington, in the year 1832. Mr. B——, one of the first settlers of the town, who always held forth the fair side, and who had been therefore looked upon as "a pretty clever man," "a smart fellow," gained extensive credit. But at the approach of death, kind Providence, who wills not the death of the sinner, but that we all be converted and live, bestowed upon him two months' sickness, as if to prepare himself for eternity. A believer in God, immortality of the soul, and future judgment, would look into his conscience during that respite, and see if there be any speck or spot on his baptismal robe; strive to wash them away in the laver of penance, settle with his adversary, and then look for mercy towards Christ Jesus, who died for sinners on the cross. He acted rather the unbeliever; although he enjoyed his mental

faculties to the last hour, and being convinced of his near dissolution, his thoughts were downwards upon worldly affairs : he assigns his estates, goods, and chattels to the different branches of his family; and when all things were beyond the reach of his creditors, he calls for the Methodist minister, Mr. C——, to prepare him for death. The infernal preacher paid him in his sickness three visits, having affixed the seal of religion to his ungodly Will. And thus has Mr. B——, after having spunged that vicinity of $53,000, ruined several, and especially a Burlington merchant, from whom he filched his entire stock in trade, $11,000, appeared before the just Judge, where the false preacher shall not avail him ; where gold and silver is to him more bitter than gall. It is written : Be at agreement with thy adversary betimes whilst thou art in the way with him, lest thou be cast into prison, from which thou shalt not go out till thou shalt pay the last farthing. Alas ! poor Mr. B—— is gone, and no agreement with his adversaries is made : but he was sanctioned by his false teacher. *The blind leading the blind, will they not both fall into the pit?* Both the one and the other were blind infidels.

Whilst he would wrong his own soul and enrich his children at the expense of his creditors, did not the caution of the wise man come to his memory, Eccl. xiv. 4 : He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods rioting.—Eccl. x. 8. A kingdom is translated from one people to another, because of injustice, and wrongs, and injuries, and divers deceits ; but nothing is more wicked than the covetous man.—Wisd. iv. 3. The multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root nor any fast foundation. And if they flourish in branches for a time, yet, standing not fast, they shall

be shaken with the wind, and through the force of winds they shall be rooted out.

The above is a pretty fair specimen of the public custom. I put it upon record, in the hope that it may open the eyes of posterity to the precipice that is before them. Robberies, fraud, and extortion are perpetrated without disguise in open day, whilst compensations and restitutions are never heard of. Bank expansions, curtailments, panics, and revulsions are of daily occurrence ; masses of the industrious classes are allured by fine promises into the manufacturing towns, and soon again discharged, without friends or means, on the wide world. Mills now in full blast will soon be suspended. Nobody knows the amount of his substance, or what it may be worth at the end of the year ; terror and dismay is visible on every face ; they have laws and tribunals to catch minor culprits, such as hen stealers, sheep stealers, and so forth, but neither law, judge, nor jury to punish felons on a large scale, such as bankers who sweep away millions and then suspend, convulse the whole community, prostrate trade and commerce, famish thousands, and shake the country to its centre.

Protestantcy, by confounding right and wrong, justice and injustice, by representing the thief and knave as a pretty clever man, a smart fellow, has ruined the whole world. Every country in which it gains the sway looks as if inhabited by hordes of Arabian robbers, not by Bible readers. They have Bible, Tract, Abolition, and Temperance societies, but no society against usury, fraud, or extortion. It would be really fortunate for the world if Protestants lay aside the Christian mask and name, and declare openly for heathenism ; for then people would be on their guard and take no impression from their doings or sayings. But whilst they affect veneration for the Bible and the Christian religion, for which they show utter contempt in practice, their example and dealings are most pernicious.

Restitution and Compensation.

Had Mr. B—— for his spiritual guide a Catholic priest, he would have made ample compensation unto all persons whom he had wronged, and would not leave this world loaded with other people's property. Now, see the grounds for requiring restitution from the penitents. God hath made man for society, and willed that the members of that society be linked together by the band of charity, that seeketh not her own but the things that are Christ's; that they have but one heart and one soul; that they live in peace, union, and harmony. But no sin is more destructive to the tranquility of civil society than the passion of coveting and stealing one another's property; it is productive of hatred, quarrels, and retaliation. The practice of pilfering, cheating, and extorting by violence the neighbor's property is peculiar only to unbelievers; it is abhorrent to Christians. Kind Providence, in his infinite love for men, hath thrown a fence round our persons and reputation by these two commandments: *Thou shalt not kill; Thou shalt not commit adultery;* and he places a guard, as it were, over property, by adding: *Thou shalt not steal;* and, *Thou shalt not covet thy neighbor's goods. Neither thieves nor the covetous shall enter into the kingdom of heaven.* We are to know that the word theft means to take away the neighbor's property privately and unknown to him, and the unlawful retention of his substance against his consent is rapine. Rapine or extortion, which signifies to take away the neighbor's substance openly by violence, is a more grievous sin than theft, because the crime of contumely, or personal contempt, is added to that of injustice. To enumerate the various modes of theft invented by the ingenuity of avarice, which is skilled in all the arts of gleaning together by fraud and knavery the fruits of other men's

honest industry, is too tedious and inconsistent with my present object. However, let me request of all traders and traffickers, if they would appear before the throne of God unpolluted by their neighbor's substance, to peruse the Catechism of the Council of Trent on *Theft*, translated by the Reverend Mr. Donovan. That the thief, returning to God and desiring to save his soul, has, besides the restitution of what he unjustly possesses, to repair all the losses which he had occasioned, is evident from the sacred oracles.

Exod. xxii. 1. If any man steal an ox or a sheep, and kill or sell it, he shall restore five oxen for one ox, and four sheep for one sheep.

Num. v. 7. Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord and offended, they shall confess their sin and restore the principal itself, and the fifth part over and above, to him against whom they have sinned. But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's.

2 Kings, xii. 6. He shall restore the ewe four-fold, because he did this thing and had no pity.

Prov. vi. 31. The fault is not so great when a man hath stolen; for he stealeth to fill his hungry soul; and if he be taken he shall restore seven-fold, and shall give up all the substance of his house.

Luke, xix. 8. But Zaccheus, standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing I restore him four-fold.

1 Thess. iv. 6. This is the will of God, that no man overreach or deceive his brother in business, because the Lord is the avenger of these things, as we have told you before and testified.

St. Augustine *ad Macedonium, Epist.* 54. "If the neighbor's thing for which a sin is committed, is not restored, when it can be restored, there is no real penance, but the shadow of it. And if it be really performed, the sin is not forgiven unless the thing taken be restored; however, as I have already said, when it can be restored. For it generally happens that the thief loses it again, either by extravagance or through other rogues, having no other property to make restitution with. Certainly we cannot say to him: Restore what you have taken, unless we know that he has and is however unwilling to restore."—*Quoted in Gratian*, 14, *quest.* 6, *ch.* 1.

Mr. J. K. Converse saith: "And here I must be distinctly understood: my remarks are aimed at high church principles, at them *alone*, wherever they are found, whether in the Episcopal or Presbyterian Church; and they are found in both. Such men as Hale, &c., were sound Episcopalians, and pious, faithful sons of the church. They held that the ordinations and sacraments of the Dissenters were just as valid as their own. With such Episcopalians I have not one word of controversy. I love them and hail them as brethren, I invite them to our communion, and as cheerfully bid my own members go to theirs."—*Sermon, p.* 21.

Hence, we see that some naughty Episcopalians and Presbyterians are also a scarecrow to the Calvinist. Why not, ye foolish people, enter into close and indissoluble bond of union with him? why not form spiritual fellowship with him? particularly as it is within your power to do so; as you can purchase his *sincere* friendship upon such easy terms—by merely declaring that the Calvinistic ordinations and sacraments are just as valid as your own? And you, stupid Calvinists, why uphold at great expense separate ministers and meetings, if the Episco-

palians or any demi-Episcopalians, Presbyterians or any demi-Presbyterians, be your brethren in spirituals; if they hold such doctrine and worship that he deems it unnecessary to hold with them one word of controversy; and, if he would cheerfully bid his people to go to their communion? As the transition from one meeting-house to another may be effected without the sacrifice of either religious principles, honor, or dignity, I cannot conceive what would prevent you to unite in love and friendship, to form an alliance defensive and offensive. You can cast lots whether the Calvinist, or Presbyterian, or Episcopalian ministers may be discarded. No matter which of them go. The absurdities in the following articles are so numerous and glaring, that I shall quote him more fully, lest it may be thought that I misunderstand or misstate him.

Mr. J. K. Converse saith: "I think high-church principles ought to be renounced, because they break up this happy communion of Christians. That I may be distinctly understood, I will here present a brief contrast of low and high church principles. Low-churchmen hold that all ecclesiastical power is vested in the church; high-churchmen, that it belongs to the clergy.

"The low-Churchman believes that no particular form of Church government is prescribed in the New Testament; the high-Churchman, that the Episcopal form with three orders is of divine appointment, and that without it there can be no Church."

"The low-Churchman acknowledges as ministers of the gospel, all who, with the formal consent of any Christian society, after ordination by the laying on of the hands of the presbytery, truly preach the gospel; he acknowledges all as fellow-Christians who repent and live holy lives, and that their sacraments are as valid as his own:

the high-Churchman teaches that none are to be acknowledged as ministers of the gospel who have not Episcopal ordination (he should say also, *mission ;*) and that those not united with his Church are schismatics, and that their sacraments are invalid, (yes, and *null.*) Whether this be a distinction without a difference, and which class of principles best accord with the Scripture, I leave to a candid and impartial public to decide."

"If this system *(High-Churchism)* were universally to prevail, the sun in his course is not more resistless than the doom of our republican institutions. Yet *if* these principles are true, and *if* they rest on the authority of Almighty God, they ought to prevail, even though their prevalence should dash our social system, and scatter it like the splinters of a wreck upon the heaving ocean." *Sermon, pp.* 21, 24.

So then this brief contrast of low and high Church principles ends in smoke—in three *ifs ;* "*if* this system were universally to prevail; *if* these principles are true ;" "*if* they rest on the authority of Almighty God, they ought to prevail ; which class of principles best accord with the Scripture, he leaves to a candid and impartial public to decide." The Calvinist teacher leaves the question as he found it, involves his congregation in religious difficulties, raises a dust before their eyes ; and then meekly tells the candid and impartial people to decide for themselves. There is consistency in this ; for he declared in the foregoing pages of his sermon, "that all Ecclesiastical power is by the Low Church vested in the people, not in the Clergy. Thrice happy Calvinists ! You have found a teacher to the desire of your hearts : 2 Tim. iv. 3 ; that centres all spiritual power in yourselves ; that allows your competency to choose and send pastors, and decide all religious disputes and difficulties ; that sews cushions under every elbow and places pillows

under all persons and ages to catch souls. Wo to the false teachers that have deceived my people, saying, Peace, peace, and there is no peace, saith the Lord. Had Converse lived in the days of Christ, he would tell him that there was no need of sending the twelve to teach and baptize all nations ; no need of hearing the Church ; no need of sacraments, prayers, sacrifice, or priesthood ; that the people were self-sufficient to understand the Bible and solve the most obscure questions of faith and morals. In short, that there was no need of the Christian religion at all ; that heathenism was good enough for the Calvinists.

Certainly, the Holy Fathers, Popes, Doctors, and Sacred Councils of antiquity unanimously declare that the religious rites and ceremonies of heretics and schismatics are carnal and empty affairs ; that they have neither a priesthood, sacraments, nor sacrifice that avails them to salvation ; that their benedictions are maledictions ; that as the monkeys, which are not men, imitate the actions of men, so do the heretics and schismatics who are not within the Church, usurp the rites and worship of the Church. Of the mighty host of authorities, for this position, now before me I insert but two :

B. Augustine, De Fidæ ad Petrum, cxxxvi. Believe thou most firmly, and doubt not at all, that perdition is augmented by baptism for persons baptized outside the Church, if they return not to the Church. So essential for salvation is the communion of the Ecclesiastical Society, that a man is not saved by baptism, to whom it is not given, where it ought to be given."—*Decretal Gratian*, 1. *Quest.* 1, *ch.* 55.

B. Cyprian contra Hereticos. "If any man, says he, secedes, through heretical presumption from the Church, he is self-condemned. With such a person we should not,

according to the Apostle, Tit. iii. 10, even take food." The same thing is declared in the book of Kings, 3 Kings, xiii. 9 : When the man of God is sent to Jeroboam to reprove him for his sins, and to foretell the future vengeance, he is forbidden to eat bread or drink water with him ; but as he obeyed not, he was killed, on his return home, by a lion. And dares any man to say, that the baptism of salvation, and the heavenly food, can be in community with heretics, with whom neither the terrestrial food nor temporal drink can be taken? It is evident, that neither the oil for anointing the persons to be baptized, could, by any means, be sanctified, nor the Eucharist consecrated among them, where the hope is null and the faith is false, where all things are carried on by deception. For the heretic, like the apes, which, though they are not men, yet imitate human actions, would usurp the authority and doctrine of the Catholic Church, whilst he is not even in the Church. The man that is accursed of God, blesses ; the man that is dead, promises life ; the blasphemer invokes God ; the profane man ministers priesthood ; the sacrilegious person lays an altar. To all these evils is added that other evil, that the devil's prelate dares to effect the Eucharist, whereas an oblation cannot be sanctified there where the Holy Ghost is not ; and whereas the Lord listens not, on behalf of any person, to the prayers and supplications of him who has himself offended the Lord.

"If they who despise the Church are to be held as heathens, and publicans, with much stronger reason must rebels, and the enemies, and the makers of false altars, spurious priesthoods, and sacrilegious sacrifices, be computed among heathens and publicans ; for they are all, most certainly, fallen off from the charity and unity of the Church. Therefore all things that heretics do, are carnal, empty, and false ; so that no one of all their doings

ought to be approved by us. Not what is attempted in the name of Christ, but what is effected in the truth of Christ, are at once to be received and adopted. How do they effect what they undertake, or obtain by their uncanonical action, they, who conspire, as much as lies in their power, against, God? Consequently, they who, as leaders, authors, or abettors, patronize heretics and schismatics, are by the divine law involved in their guilt and penalties, unless they separate themselves from the communion of the wicked ones; whereas the Lord speaks and commands, through Moses, Num. xvi. 21: *Separate yourselves from the tents of these hardened people, and touch not anything that belongs to them, lest you perish together in your sins.* And what the Lord threatened through Moses, he fulfilled. So that every person that had not separated from Chore, Dathan, and Abiron, suffered immediate punishment for the impious communion: as the Holy Ghost also, by the Prophet, Osee, ix. 4, says: *Their sacrifices shall be like the bread of mourners; all that shall eat it shall be defiled.* He thereby teaches and establishes, that all persons whatever that were defiled with the author's sins are involved in their punishment. *Quoted Ibid., ch.* 70.

CHAPTER XIII.

TEN HERESIES OF BROWNSON'S QUARTERLY REVIEW.

Mr. Brownson, they say, is a native of the State of Vermont. He was by birth and education a sectarian, and joined in rotation the manifold sects of New-England, acting the preacher everywhere; but about the year 1843 he embraced the Catholic religion, and soon after he commenced a publication, which he styled a Quarterly Review, in which he constitutes himself a critic of all Catholic works, come from whom they may. He produced at the onset some pithy and valuable articles, which gained for him the confidence and even the admiration of several innocent and unsuspecting Catholics. But those articles were soon interspersed with the most pernicious heresies; which shows that his conversion was but a sham, that he might undermine, within the bosom of the Church and under the Catholic name, the whole Christian religion. Although partaking, in the beginning, of the general approbation of his writings, I soon discovered the poison, and consequently published, in the year 1852, at Burlington, Vermont, an octavo, entitled *O'Callahan on Brownson's Atheism*, &c. He has attempted no reply; but leaving his monstrous errors in black and white on the pages of his production for the delusion of posterity, he has the effrontery to continue the publication of his Quarterly from that time to this. Consequently, I also continue to sound the alarm.

THE FIRST HERESY OF BROWNSON'S QUARTERLY REVIEW, JANUARY, 1851.

Brownson's Review, page 16, saith: "The distinction of persons in the Godhead is, if there be any truth at all in

the orthodox dogma, an eternal distinction, and therefore it is perfectly idle to attempt to resolve it into certain imaginary, or even real distinctions, which originate in time, and have reference to God's manifestation of himself to man. A Trinity, if such there be, that results of necessity from God's revelation to man, is not eternal and self-existent, and therefore is not God, nor is God it."

The words, "If there be any truth at all in the orthodox dogma," "a Trinity, if such there be, that results from God's revelation to man," evidently show that he hath no faith in the blessed Trinity, and that he follows after the Arians, Photinians, and Manicheans of the early ages; Luther and Calvin of the sixteenth century, and the Unitarians and Universalists of modern times.

In God there is Unity of Essence, Trinity of Persons—of the Father, and of the Son, and of the Holy Ghost; and in that distinction of persons there is nothing greater, nothing smaller; nothing sooner, nothing later.

Gen. i. 26. God said: Let us make man to our image and likeness.

Gen. iii. 22. And God said: Behold, Adam is become as one of us.

Gen. xi. 7. God said: Come, let us go down, and there confound their tongue.

Gen. xviii. 1. The Lord appeared to Abraham in the vale of Mambre, as he was sitting at the door of his tent, in the very heat of the day: and when he lifted up his eyes, there appeared to him three men standing near him; and as soon as he saw them, he ran to meet them from the door of his tent, and adored them to the ground. And he said: Lord, if I have found favor in thy sight, &c.

Gen. xix. 24. And the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven.

Psalm xxxii. 6. By the word of the Lord the heavens were established ; and all the power of them by the spirit of his mouth.

Psalm lxvi. 8. May God, our God, bless us ; may God bless us ; and may all the ends of the earth fear him.

Isaiæ, vi. 3. And they cried one to another, and said : Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

Osee, i. 7. The Lord saith : I will save them by the Lord their God.

Zac. iii. 2. The Lord said to Satan : and the Lord that chose Jerusalem, rebuke thee.

Matt. iii. 16. Mark, i. 10. Luke, iii. 22. And the heavens were opened to him : and he saw the Spirit of God descending as a dove, and coming upon him ; and behold a voice from heaven, saying : This is my beloved Son, in whom I am well pleased.

Matt. xxviii. 19. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Luke, i. 35. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

John, xiv. 16. And I will ask the Father and he shall give another Paraclete, that he may abide with you for ever, the Spirit of Truth. 26. But the Paraclete, the Holy Ghost whom the Father shall send in my name, he will teach you all things.

John, xv. 26. When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth who proceedeth from the Father.

Clement Rom. Constitut. Apost. lib. 8, *Cap.* 15, *A. D.* 80. "To thee be glory, praise, magnificence, veneration, adoration, and to thy Son, Christ our Lord both God and King, and to the Holy Ghost, now, and always, and for ever and ever. Amen."

Ignatius, Epist. ad Philipp. A. D. 100. "The God of all things, the Father of Christ, is one, from whom are all things; our Lord Jesus Christ, by whom were all things made, is one. The Spirit who operated and displayed his power in Moses, in the Prophets, and in the Apostles, is one. One God the Father, not two nor three. One sole and true God, who is, nor is there another besides him. God the Word is one, and the Paraclete is one. Certainly there are not three Fathers, nor three Sons, nor three Paracletes; but one Father, and one Son, and one Holy Ghost. And wherefore the Lord, sending the Apostles to teach all nations, commanded them to baptize in the name of the Father, and of the Son, and of the Holy Ghost; not in one triple name nor in three uncreated, but in three persons of the same honor."

Justineas in expositione orthodoxæ fidei. A. D. 150. "We ought to confess one God, of whom we have a conception in the Father, and in the Son, and in the Holy Ghost, knowing that the Father, the Son, and the Holy Ghost are of one nature. For the unity is understood in the Trinity, and the Trinity is known in the unity. But how that is, I would neither inquire of others, nor would I attempt to utter with my earthly tongue and filthy flesh the nature of the hidden and ineffable mysteries."

Irenæus, Lib. 1, *Cap.* 2, *A. D.* 180. "The Church, spread throughout the whole world to the very ends of the earth, received from the Apostles and their disciples

that faith which is in one God, Father Almighty, who made heaven and earth, the sea, and all things that are in them, and in one Jesus Christ, the Son of God, incarnated for our salvation; and in the Holy Ghost, who foretold by the Prophets the decrees of God.

Lib. 4, *Cap.* 75. "According to this agreement and concurrence, was man made and moulded such to the image and likeness of the uncreated God; the Father devising and commanding, the Son ministering and forming, the Holy Ghost feeding and rearing; man growing and gradually advancing towards the perfect, that is, becoming next to the uncreated, that is, God, who is perfect."

Clement Alex., Lib. 1, *Pædagogi, Cap.* 6, *A. D.* 200. "Christ the Lord, the fruit of the Virgin, said not: blessed are a woman's breasts, nor did he select them for his suck; but the amiable and benign Father rained down the Word; he is now made spiritual food for the good and holy people. O mystical miracle! The Father of the universe is indeed one, the Word of the universe is also one, the Holy Ghost is one, and ubiquitous.

Lib. 3, *Pædagogi, Cap.* 12. "Let us praise the one Father and the Son. The Son, I say, our pedagogue and master, together with the Holy Ghost, who is one in all things, in whom are all things, and by whom are all things; one by whom he is what he always was, whose members all are, whose glory they are, who is totally good, totally wise, totally just."

Con. Nicæn, in Symbolo, A. D. 325. "I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible.—And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. And in the Holy Ghost, Lord and life-giver, who proceeds from the Father and the Son,

who, together with the Father and the Son, is adored and glorified."

Euseb. Cæsarien Epistola de fide Nicæna, A. D. 330. "We believe in one God the Father Almighty, creator of all things visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, light of light. We believe also in one Holy Ghost. And we believe that each of them is and exists ; the Father truly a Father, the Son truly a Son, and the Holy Ghost truly a Holy Ghost ; as our Lord, sending the Apostles, said : Going, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Athanasius, A. D. 350 ; on the saying : *All things were delivered to me by the Father.* "The Trinity, in every respect laudable, and venerable, and adorable, is one and indivisible, and inexpressible by figure, but these sanctifications are united for that inseparable unity. For as the illustrious creatures thrice uttered the glorification, saying, *Apoc.* iv. 8, *Holy, holy, holy,* they showed by the threefold expression that there are three absolute and perfect persons, and by the one expression, *Lord,* they declared the one substance.

Hieronym. ad Cap. iv., *ad Ephes., A. D.* 390. "The Lord is one, and God is one ; because the expression, of the Father and of the Son, is one divinity. The Faith is also called one, because we believe alike in the Father, and the Son, and the Holy Ghost, and in one baptism : for we are baptized after the same manner, in the Father, and in the Son, and in the Holy Ghost, we are thrice immerged, to denote the mystery of the Trinity ; and are baptized in the name of the Father, and of the Son, and of the Holy Ghost ; but in one name, which is understood God.

Epist. lvii., *ad Damasum.* "We ask what they mean by three hypostases. They answer: three subsisting persons. We reply that we believe the same thing. The sense is not enough for them; they insist on the very name, as if there be some hidden poison in the syllable. We exclaim: if any person confess not three hypostases, that is, three subsisting persons, let him be anathema. But because we have not uttered their favorite names, we are called heretics. But if any man, understanding by hypostasis nature, predicates not one hypostasis in the three persons, he is an alien from Christ; and for this confession we are branded with the burning iron of communicating with you. I pray, decide, if you please; I shall not be afraid to express three hypostases if you decree it. Let a new creed be made subsequent to the Council of Nice: let us, orthodox, confess in the same words with the Arians. The whole school of secular literature knows nothing else by hypostasis but nature or substance. And who will, I ask, predicate with a sacrilegious mouth three substances? There is one and only nature of God which truly is: for that which subsists he has not from elsewhere, but it is his own."

I have, besides, at hand a vast number of sacred authorities, which I reluctantly omit for want of space. Whosoever would be desirous to see them, will, I hope, consult my book on *Brownson's Atheism, Mysteries, &c., page* 92, and onward, Burlington, Vermont, 1852.

SECOND HERESY.

Brownson's Review, page 17, *saith*: "The simple fact that men have entertained the belief that God is in three distinct persons in one substance, of which the first hint is not in nature, is conclusive proof that it has been revealed; for that which in no sense exists, cannot be an

object of thought, and *de non apparentibus et non existentibus eadem est ratio.*"

Whereas he builds not his faith in the Unity and Trinity of God upon the Prophets, Apostles, the Nicene and Athanasian Creeds—upon the Church, which is the pillar and ground of truth, but upon the thoughts of men ; and as no two men, apart from the authority of the Church, think the same way, he shifts with every breeze, and goes with every wind of doctrine. He would be a Turk in Constantinople, heathen in Carthage, deist in Berlin, or a Lutheran in London. Passing from one absurdity to another, he falls into Socinianism, saying, "Things that appear not and things that exist not are the same ;" that is to say, things which he understands not, are as if they have no existence, that is to say, what he understands not by the light of reason he rejects. When I shall give, from *Bell's Dictionary of Religions*, a sketch of the Socinians and their tenets, I shall return to Brownson.

The *Socinians* derive their name from *Faustus Socinus*, a scion of Protestancy, who undertook to reform the reformed ; he published a book at Basil which teemed with the old exploded heresies of Somasota, Photinus, and so forth. He passed into Poland, and thence into Transylvania, where he met vast numbers of Antitrinitarians divided into about fifty sects, which went under the general name, Unitarians. They had in Racovia a large college, which was suppressed in punishment of the riots of the students, who pulled down the crosses in the country and profaned the churches. Faustus Socinus lived many years in Cracow and died in 1604. The Arians and Socinians were banished for their rebellious propensities, in 1658, from Transylvania. Great numbers of them retired to Holland, but were not permitted there to exercise their public worship. As to their

tenets, they imagined that nothing should be allowed in faith which their reason would not fully comprehend, and that the Scriptural doctrines should not contain anything above reason, and, of course, they rejected all the mysteries.

Brownson is, there is no doubt, a follower of that wretched sect. Poor man! Can he discover from the first or second hint of nature, or from the light of reason, how God created in six days the world out of nothing, and makes all its parts observe for ever and ever the same order which he had given them? This is to him a mystery. Can he from the light of reason comprehend the Unity or Trinity of God: or say how God is everywhere, knows all things, even our hidden thoughts, and that he abides especially in the souls of the just? This is to him a mystery. Can he comprehend from the light of reason how the sin of Adam is propagated through all men; or how man is born again of water and the Holy Ghost? This is to him a mystery; he cannot comprehend it. Can he say from the light of reason how the Lord multiplied loaves and fishes in the desert, or changed water into wine at the blessed marriage; or how he transubstantiates bread and wine, in the holy sacrifice, into his body and blood, soul and divinity? It is to him a mystery. Can he tell from any hint of nature how his eyes see, his ears hear, whilst no other organ of his body sees or hears? It is to him a mystery. Can he from the light of reason say in what part of his body his soul resides, whether in the heart or brains, or in all parts of the body, in the same manner that God is everywhere; or can he say how his soul hath such an absolute control over the body, that every finger and toe, joint and nerve, instantly move at its will? It is to him a mystery. Can he say from the light of reason how the sun is suspended without a lever or fulcrum under the blue canopy of heaven, affording light and life unto all?

THIRD HERESY, OR ATHEISM.

Brownson's Review, page 18, saith, "He does not mean that the three persons are evolved, or manifested, because God is three eternally subsisting persons in one substance; but the three persons result from the revelation itself, or that God, in order to reveal himself efficiently and sufficiently to us, must assume three persons, or personate a Father, a Son, and a Holy Spirit. These persons, or personalities, are the *dramatis personnæ* of revelation. The author holds that God cannot reveal to us in language anything of which we have not direct and immediate intuition, and that he can reveal himself only in so far as he exhibits himself to our intuitive apprehension. In order to do this, he must make use of such methods of self-exhibition as are adapted to the nature of our understanding. These methods are the personations, as in a drama, of the characters of a father, a son, and a holy spirit, and through these impersonations, by virtue of what we already know of the characters personated, as existing in the intelligible order, he extends our knowledge of himself."

The passage just quoted from *Brownson's Review* leaves him an Arian and Unitarian: he says that God is not three eternal persons in one substance; but that God had, in order to make himself understood by us, to use characters that are familiar to us—that of a father, and a son, and a holy spirit; that his author (one Bushnell) holds that God cannot reveal himself to us but in a language which we could comprehend, and that therefore he had to use a method of self-exhibition with which we are acquainted. This method is the personation, as in a drama, of the characters of a father, a son, and holy spirit; they are the

persons of the drama. The horrid blasphemer therefore asserts that the Blessed Trinity are but theatrical characters, invented by the Supreme Being to elucidate his revelation; that they had not, therefore, existence prior to that revelation. Why, did he not shudder for going so far as to represent the Godhead performing a drama in the fictitious persons of the Father, and of the Son, and of the Holy Ghost? He has, without a doubt, borrowed the idea from the old heathens, who exhibited their deities in theatrical characters, fighting at Mount Ida for a golden apple, and committing all sorts of terrific crimes under fabulous characters, which they called the persons of the drama. Such burlesque exposure of their heathen deities soon produced its natural fruits: it brought them to despise all their gods, and sunk them in the lowest abyss of iniquity and silly idolatry; so that their wickedness ascended to the ears of the Most High, and that the savage people and their filthy worship was swept from the face of the earth. Brownson in the next page makes his blasphemy still clearer.

Brownson's Review, page 19, saith: "The Trinity of persons said to be evolved in the process of revelation, is not the absolute God, not God as he exists in eternity, conceived as existing in himself prior to all creation, in time or outward expression, but the revealed or manifested God."

Whereas, that sentence is tantamount to this: The Trinity of persons revealed in the Christian religion is not the absolute God, existing in eternity, self-existing prior to all creation, but the trinity of persons is the revealed or manifested God. Therefore he has two Gods: the one absolute, existing in eternity prior to all creation, the other existing only since the creation. He cannot,

after this, set up any pretension to the Christian religion: he is but a viper gnawing the very vitals of the Church, seated within her bosom, under the name of Catholic. If faith and morals continue to decay at the rate at which they have withered since the rise of *Brownson's Review*, fourteen years ago, what will those States come to? The blackest crimes, murders, suicides, Free Lovers, and so forth, have alarmingly increased within these few years, so that society would seem to be near its dissolution. Whether this terrific state of things has been hastened by *Brownson's Review* alone, or whether the influx of profane lectures, or the ocean of fables, stories, and romances lately come upon us, have any part in creating the public evil, let others say. But this I say, that the guardians of morals, the pastors of the people, should quickly bestir themselves, and raise up a wall for the house of Israel.

Brethren, if you succumb to Brownson's blasphemy, the religion revealed by Christ, taught by the Apostles, washed with the blood of the Martyrs, and preserved by your pious Fathers, will be soon a gone-by thing, nowhere to be found. The Trinity, the Incarnation, Death, Resurrection, Ascension, and miracles of Christ Jesus, the Virginity of the Mother of God, are being turned into ridicule by the demons.

Were the Apostles, who went to teach and baptize all nations; the Martyrs, who washed their robes in the blood of the Lamb; the Confessors, who denied not Christ before men; the Virgins, who carried their shining lamps to meet the Bridegroom and bride at the wedding-feast, actuated by blind zeal, or divine grace? Were the Basils, Cyrills, Chrysostoms, Epiphanius, Cyprians, Augustins, Gregories, Leo, Irenæus, Ambrose, Jerome, Hilary, Bernard, who defended and illustrated the doctrine of Christ, fools, or knaves, or deceivers of the world? Were the

mighty kings and emperors, Constantine, Theodosius, Pepin, Charlemagne, St. Louis, Alfred, William the Confessor, who submitted to the yoke of Christ, and paid reverential obedience to his Vicar upon earth, under a delusion?

Brownson's Review, page, 19. "The Trinity of persons said to be evolved in the process of revelation is not the absolute God, not God as he exists in eternity, conceived as existing in himself prior to all creation, in time or outward expression, but the revealed or manifested God."

Whereas, that sentence is tantamount to this: The Trinity of persons revealed in the Christian religion, is not the absolute God, existing in eternity, self-existing prior to all creation, but the trinity of persons is the revealed or manifested God. Therefore he has two Gods; the one absolute, existing in eternity prior to all creation the other existing only since the creation and revelation; the one greater, the other minor; the one eternal, the other temporal; the one self-existent, the other invented in the process of revelation. Therefore, Bushnell and his disciple, Brownson, hold that the Omnipotent God had performed a drama, using the characters, father, son and holy spirit; and therefore, that the Trinity of the Christians is but a theatrical fiction. Hence, the infernal blasphemers turn into derision not alone the adorable Trinity, but also the Unity of God; whom the demons represent as a stage-player, deluding mankind by the dramatic and fictitious persons, that of a father, and son, and a holy spirit. Since they deny that the Father, and the Son, and the Holy Ghost are the one eternal, self-existent and Supreme Being, what do they make of the Trinity of persons, who, as they blasphemously assert, had no existence previous to the revelation? What name do they give them? The fellows that hold such diabolical notions,

can have no pretensions to Christianity; they are both rank atheists.

The holy Apostle, Ephes. ii., saith: Therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints and domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building groweth up into an holy temple in the Lord, in whom you also are built together into an habitation of God in the Spirit. Be mindful that you, being heretofore Gentiles in the flesh; that you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise and without God in this world; but now in Christ Jesus, you who sometimes were afar off, are made nigh by the blood of Christ. But the two atheists would throw us back again to the gentiles, leave us aliens and foreigners to the conversation of the Church, without hope of the promise, without Christ, without God in this world. As the wretched pair reduce into nonentity, into a theatrical fictitious person, Christ Jesus, the chief corner-stone, the founder and finisher of the Christian religion, can they have the impudence to call themselves Christians? can the sectarian minister, Bushnell, have the hypocrisy to preach for any denomination calling themselves Christians? His hypocrisy and imposture are suitable to their ignorance and stupidity. If there be any truth in the holy prophet, Osee, iv. 9, *And there shall be, like people, like priest*, the Presbyterian congregation are, like their preacher, blind atheists.

But thou, O man of God, fly these things; and pursue godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed the true faith before its enemies. I charge thee before God, who knoweth all

things, and before Christ Jesus, who gave testimony under Pontius Pilate, that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ, who is the Blessed and only Mighty, the King of kings, and Lord of lords ; who only hath immortality, and inhabiteth light inaccessible ; whom no man hath seen nor can see ; to whom be honor and empire everlasting, Amen. 1 Tim. vi. But beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. For in him dwelleth all the fullness of the Godhead corporally ; who is the head of all principality and power. Coloss. ii. 8.

Indeed, the mad philosophy and vain deceit of the windy atheists would bewilder men ; level, not raise up, the fences ; demolish, not establish, the truth. But we speak, 1 Cor. ii. 7, the wisdom of God is a mystery, a wisdom which is hidden, which God ordained before the world unto our glory, which none of the princes of this world had known ; for if they had known it, they would never have crucified the Lord of glory. True, Christ Jesus is a mystery, a wisdom, which God hath ordained before the world ; which was with God from the beginning ; which was God ; which is hidden from the atheists ; but which God hath revealed to us by his Spirit. Will they, like the hardened Jews, seek to murder him because he not only broke the Sabbath, but said also that God was his father ? Had he denied that he was God, or that God was his father, they would never have crucified him. John, v. 18.

Again, John, i. : In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him ; and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness and

the darkness did not comprehend it. He was in the world, and the world was made by him, and the world knew him not. He came into his own (property) and his own (people) received him not—*In propria venit et sui eum not receperunt.* This solitary passage from the holy Evangelist, John, shatters all heresies, blows into air the theatrical burlesque of both atheists. As Christ was in the beginning with God, before all ages, and as he was God, their wild notion that he came into existence with revelation, that he was but a theatrical person invented by the eternal and absolute God to reveal himself to mankind, is proved to be satanic blasphemy. As all things were made by Christ, as the world was made by him, they are guilty of blasphemy and impiety in calling him a creature, only co-existent with revelation. Although he was the life and light of men, the true light, which enlighteneth every man coming into this world, which was made by him, the light which shineth in darkness, in sinners and unbelievers, the darkness does not comprehend him. He is to them a foolishness ; they turn him into derision.

And again, Phil. ii.: Christ, being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a man, being made in the likeness of man, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and given him a name which is above all names ; that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth ; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. Observe that whilst Christ Jesus was, without robbery or usurpation, in the form of God, and equal with God, he was made by his Father heir of all things, and creator of the world, the

brightness of his Father's glory, the figure of his substance, upholding all things by the word of his power, he humbled himself even unto the death of the cross, for our sake. Recollect that every knee, that is, every rational being in the world since the creation, men and angels, and even the spirits in the dreary regions below, must bow the knee in the name of Jesus, and confess that he is in the glory of God the Father: that of his kingdom there shall be no end. Thy throne, O God, is for ever and ever. Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens; they shall perish, but thou shalt continue; they shall be changed, but thou art the self-same, and thy years shall not fail. Heb. i.

The holy prophet, Isa. vi. 2, saw the Lord sitting upon a throne, high and elevated, and his train filled the temple; upon it stood the seraphim; the one had six wings, and the other had six wings; with two they covered his face, and with two they covered his feet, and with two they flew. The things that were made during the six days, are made known to us by revelation; but what the state of things had been previous to the creation, is concealed from us, and also what will be the condition of things after the world will come to an end, is kept secret from us; whilst we fly aloft on the wings of Faith and Hope, towards that ineffable ocean of felicity, *which neither eye hath seen, nor ear hath heard.* Besides, the Lord himself, John, v. 19, when the Jews sought to kill him, because he did, not only break the Sabbath, but also said, that God was his father, making himself equal with God, answered and said to them: *The Son cannot do anything of himself, but what he seeth the Father doing.* Which he again makes clearer, John, x. 38: *The Father is in me and I in the Father. I and the Father are one.*

Brownson's Review, page 6, saith : "What they teach is, that there is one God and one only God ; but that in this one God there is the distinction *ad intra*, not *ad extra*, of three real persons, and that these three real persons subsist without prejudice to the strict and absolute unity and simplicity of the divine being. Distinctions *ad extra* undoubtedly destroy the absolute unity of the subject of which they are predicated ; but distinctions *ad intra* do not ; for we distinguish in the cube, for instance, length, breadth, and depth, and yet without prejudice to its unity. We bring not this to illustrate the distinction of persons in God, but to show that distinctions *ad intra* are not incompatible with the unity of substance."

After having heretofore asserted : The Trinity of persons is not the absolute and self-existing God, previous to all creation, but the revealed or manifest God, he continues in the above sentence the same strain, but so absurdly as to be almost incomprehensible ; he leaves, however, no reason to doubt of his Unitarian tendency. "What we teach," says he, "is, that there is a distinction *ad intra*, and not *ad extra*, of three real persons subsisting without prejudice to the strict and absolute unity of the Divine Being." He seems to imagine that the three persons are different and separable from the Divine Being, and therefore that they are not God. Thus he proves himself again to be a Unitarian and an Arian heretic. It is needless to repeat here my proofs of the Unity and Trinity of God : that in God there are three persons, the Father, and the Son, and the Holy Ghost ; that the Father is God, the Son is God, and the Holy Ghost is God ; yet they are not three but one God.—*See above, page* 269.

What heretical insanity he displays in the above passage ! By what cubical or chemical mensuration has he explored the *ad intra*, or *ad extra*, the essence or substance,

the length, breadth, and depth of the Deity? He may, perhaps, attempt to analyse the internal and external properties, the nature and elements of plants and flowers, of fire and water; but he is bewildered in attempting to make *ad intra*, or *ad extra*, internal or external distinctions in the divine essence. For our Lord Christ Jesus, the blessed and the mighty, the King of kings and Lord of lords, inhabiteth light inaccessible, whom no man hath seen, nor can see. 1 Tim. vi. 16. Thou canst not see my face: for no man can see me and live. Exod. xxxiii. 20. Since God is a pure, simple spirit, who cannot be seen by mortal man, and since he inhabiteth light that is totally inaccessible to us, it seems to be rashness, or rather madness, to investigate his essential or accidental properties by profane philosophy. Before he soars aloft to the high heavens to scan the essence and substance of the invisible, incomprehensible, omnipotent Being, let him look into himself and develope the innate properties of his soul, and say how two substances of different and opposite elements, the one spiritual and the other material, the soul and the flesh, coalesce and harmonize. The soul, ennobled with the divine attributes—will, memory, and understanding,—and seated, like an emperor on his lofty throne, in some part of the body, issues her counsels and mandates, which are promptly obeyed without the least murmur by all the members, the hands, feet, and tongue. Does he know how his body was organized, with all its parts and joints, bones, blood, neck, skull, brains, and arteries, and furnished with a rational soul, in his mother's womb? In regard to this mystery, hear a saintly mother accosting her sons, who are going to be martyred for the cause of God. 2 Mac. vii. 22: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, nor did I frame your limbs; but the Creator of the world, that formed the nativity of man, and dis-

covered the origin of all things, will again restore to you, in his mercy, both breath and life, since you despise yourself for the sake of his law. Now, tired and abashed in the consideration of his inward man, let him say how the Divine Wisdom established the mountains with their bulk, or brought forth the hills, or prepared the heavens, the rivers, and the poles of the world, and how with a certain law and compass he enclosed the depths, how he enclosed the sea with its bounds, and set a law to the waters that they should not pass their limits, and how he hath balanced the foundations of the earth. Let him then say how the Son was born of the Father before all ages without a mother, or how he was made man of the flesh and blood of the Virgin without a father. Having contemplated the wonderful goodness and wisdom of God in the formation, endowment, and redemption of man, in the creation and arrangement of all things, visible and invisible, in heaven and earth, will he not exclaim, with the holy Psalmist, Ps. cxxxviii. 6: Thy knowledge, O God, is become wonderful to me: it is high; I cannot reach it. And since I am not able to comprehend, myself, the *ad intra* and *ad extra*, the internal and external structure of my own soul and body, how could I comprehend the incomprehensible substance or essence of thee, O my God?

FOURTH HERESY

Brownson's Review, page 8, saith: "In God himself there is no real distinction, as we have often occasion to repeat, between his attributes and his essence. He is not, like creatures, composed of matter and form, substance and quality, essence and attributes: for he is a most pure and simple act." Page 11: "God is a most simple and pure act."

Whereas he has had often occasion to repeat that there

is no real distinction between the essence and attributes of God, that God is a most pure and single act ; the expression is no slip of the pen, not a fleeting phantom, but his deep and settled conviction. But see the impiety and absurdity of the notion. To eat, to drink, to sleep, are acts of man ; yet no one of said acts could be said to be man himself ; or that he and his acts are identical. The human acts, like the cloud, pass by ; when they are consummated there is no more of them; but he abides and remains in the same essence and substance. It is written, 1 Cor. xii. : There are diversities of operations, but the same God who worketh all in all. To one indeed by the Spirit is given the word of wisdom ; to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit ; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophesy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of speeches. But all these things one and the same Spirit worketh. These diverse operations or acts, which are worked by one and the same Spirit of God, could not be called God, or that the Spirit of God, and his operations or acts, are one and the same.

Again ; the creation of the world, the destruction by the Deluge, the Captivity in Babylon, the Nativity, Resurrection, and Ascension of Christ, are acts of the Spirit of God ; however, nobody would say that any of these divine acts are God, or that God and his attributes are the same. The Reviewer, who holds that God is a pure and simple act, that God and his acts are the same, will have to multiply his Gods in proportion to the multiplicity of the divine acts, and become a polytheist. Heb. i. : Thou in the beginning, O Lord, didst found the earth ; and the works of thy hands are the heavens : they shall perish, but thou shalt continue ; and they shall all grow old as a

garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the selfsame, and thy years shall not fail. The earth and the heavens, which are the works and acts of God, grow old, change, and decay. God himself would, also, if he and his acts and attributes were identical, grow old, change, and cease to exist. Then would Bushnell and Brownson and their disciples be without God, and, of course, free from any fear of future judgment: assuming the liberty of the flesh, the godless people can give full scope to their sensual appetites.

It is said that an ancient heathen, one Orpheus, and his followers, in their madness, imagined that God was born of the air, and that he is, therefore, fleeting and evanescent. Brownson has, without a doubt, borrowed from him his wild notions of the Deity. Further, *act* is a theatrical term, that denotes "the part of a play, during which the performance proceeds without interrruption." By keeping in view how Bushnell and Brownson, as seen in the foregoing pages, represented in derision the Deity performing a drama by the fictitious persons of a father, and a son, and a holy spirit, it may be presumed that they use in the theatrical sense, the word act on the present occasion also.

The old heathens, too, deified their brutal actions and appetites; had a Venus, a Mars, a Bacchus, to preside over lust, war, and gluttony, to screen these infernal passions, and palm them upon the community. How has it happened, that the man had the boldness to spawn his nefarious blasphemy in the nursery of the Puritans? Is it because they never received the divine seed, or that it had been subsequently smothered by the briars and thistles in the hot-bed of mammon? Or because near the end of the world iniquity hath abounded, and the charity of many hath grown cold, and anti-christ hath gained the sway?

There shall be no respect had to the idols of the Gentiles, because the creatures of God are turned into abomination, and God himself into ridicule, and a temptation to the souls of men, and a snare to the feet of the unwise; for the beginning of infidelity is the devising of idols, and the invention of them is the corruption of life; for neither were they from the beginning, neither shall they be for ever: for by the vanity of men they came into the world; and therefore they shall shortly come to an end. Wisd. xiv. 11. We rely, therefore, on the promise of Christ Jesus, and on the prophesy of the Holy Ghost, just now given, that God will not forsake or abandon his Church, and that Bushnell and Brownson's ridicule of God himself, and their idolatrous inventions, will shortly come to an end; that their blasphemous productions will not be tolerated among our Catholics.

Brownson's Review, page 13, saith: "The Christian order, as a distinct and substantial order, is conceivable only as transcending or lying above the order of nature, therefore only as superintelligible; for the order of nature and the intelligible order are one and the same."

These big and pompous words, uttered in his wonted air of wisdom and gravity, are but wind and empty sound, calculated to draw the young and light reader of fables, romances, and periodicals into skepticism and atheism. Forsooth, the Christian order, as a distinct and substantial order, transcends and lies above the order of nature. As the goodly Reviewer affords no rule or data to understand what things or substances are the Christian order, and the order of nature, or in what respect they differ, or how many degrees the one order transcends or lies above the other, he only entangles the light reader in fog and darkness, without a ray or guide to recover himself. In-

deed, it seems to be his purpose that the reader shall not extricate himself; for he tells him that the Christian order lies somewhere above the order of nature, and that it is superintelligible, that is, beyond our comprehension. What worldling, then, in our days, bent upon the gratification of his brutal passions, and studious of the things that are, would care for the promised joys above, or go through the unknown regions of the natural order in quest of the superintelligible Christian order? If he imagine that the Christian order, or religion, is unintelligible and incomprehensible, it must be his impression that the ignorant person who never troubled himself about the Christian doctrine, has as good a chance as the just man whose will is in the law of the Lord, and who on his law meditates day and night; that the four-footed beasts and the creeping things of the earth, the seekers of mammon who keep the head for ever downwards, do full as well as the fowls of the air, who despise the vanities of this world, keep the head erect, and ascend on the wings of faith to Mount Sion and the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels, and the church of the first-born who are written in heaven, and to God, the Judge of all, and to the spirits of the just made perfect, and to Jesus, the mediator of the New Testament.

If he imagine that the Christian order lies in some undefined space above the order of nature, that it is unintelligible, that there is no possibility of coming at it, he must come to the horrid conclusion that the Divine Founder of the Christian religion is guilty of injustice and tyranny, in commanding us, under pain of eternal punishment, to know and observe his law and will; that the holy Prophets and Apostles who promulgated the Christian religion; the martyrs who watered it with their blood; the Fathers, Popes, and Councils who defined and defended

it; the spotless virgins who adorned and dignified it; nay, all the Christians throughout the world who glory in the Christian name, who cherish as they do the apple of their eye, the doctrine of Christ crucified, labor in vain; that no man whatever, in ancient or modern times, came to a right understanding of the Christian and natural orders, until Brownson received the genuine ray of divine light. But he tells not whether the spirit that enlightened him was black or white. Had he belched out some time ago among the Protestants, who are mainly carried by wind and steam, his windy and empty strains of infidelity, he would be called "a smart man;" "a pretty clever fellow;" "a profound reasoner." It is lamentable that he did not remain with them, or that he came to spread among us his foul and filthy atheism. The wolf, whilst he remains outside the fold in his hideous pelt, is not half so dangerous as when he enters in and assumes the garb of the sheep. You may, with God's grace, escape the missiles of the open enemy, whilst your chance is but poor from the darts of the masked foe.

FIFTH HERESY.

Brownson's Review, page 23, saith: "Whatever is infinite is God, and God is nothing between God and man."

Such a lofty flight on the wings of chimera may be expected from a scion of the sectarian school which has drifted from the rock, which is carried about with every wind, and which leaves the interpretation of Holy Writ to each man's private judgment. St. Justin II. and Theophilus relate, that one Orpheus, an ancient heathen, held that the air is God, because the air is infinite, and that there are three hundred and fifty gods; which notion however, he abandoned at the approach, of death,

and confessed that there is but one God. It must needs be that Brownson has somewhere met with Orpheus' writings, and sucked from them the notion, "that whatever is infinite is God."

Who hath numbered the sands of the sea, and the drops of the rain, and the days of the world? Who hath measured the height of heaven, the breadth of the earth, and the depth of the abyss? Who hath searched out the wisdom of God that goeth before all things? Wisdom hath been created before all things, and the understanding of prudence from everlasting. Eccl. i. 2. Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance? Isa. xl. 12. Whereas, Brownson is not able to number the sand on the beach, the drops of the rain, the days of the world, the stars aloft, the breadth of the earth, or the depth of the abyss: he must look upon them all as infinite and incomprehensible, and therefore, as Gods. But what is his theory, but a revival of the pagan idolatry?

St. Augustin saith: "Moreover, see the gross ignorance of man, if he pay divine honor to the senseless, lifeless tree, and neglect to worship the living God; he should not think that any creature, but the Creator is to be adored; for God alone hath created and disposed all things. The heavens are high, the earth wide, and the sea immense, but the Creator of them must be more charming and immense. If the things which we behold be so incomprehensible—for instance, the variety of the fruits, the splendor of the flowers, the diversity of the animals on earth and in the sea, the sagacity of the bees, the freshness of the breezes and of the dew, the roaring of the thunder, the coruscations of the lightning, the

vicissitudes of the seasons, the successions of the days and nights,—if all these things which we behold on earth be to us incomprehensible, what conception can we form of the celestial things and beings which we do not yet see; and how omnipotent is the Artist whose word alone created them all! Fear him, brethren, above all things, rely upon his mercy, never despair of his clemency."

What does he mean when he says: "God is nothing between God and man?" Reader, do you comprehend him? He certainly seems to be seized as if with a delirium (not the delirium tremens, I hope,) when he attempts to treat of the Invisible, Incomprehensible, and Omnipotent Deity. The subject is too high for a heretic: he should not touch it.

SIXTH HERESY.

Brownson's Review, page 24, saith: "God in, or under finite forms is not God, but creature, if anything. Thus, in our Lord, that which is limited, finite, or conditioned, is not God, but man; and Christ is God, because his person which has assumed human nature, is divine, not limited, not subjected to the human form. The person of Christ is not in, nor under a human form: for if it were, it would not be a divine person, but a human person, since whatever is in the form of man is man."

By the words: "God in, or under a finite form is not God," he denies the Divinity of Christ Jesus: and by the words: "God is but a creature, if anything," he denies or doubts his Humanity. But that Christ Jesus is both God and man can be easily proved.

John, i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same

was in the beginning with God. All things were made by him: and without him was made nothing that was made.

Who can, after this testimony of the Evangelist, question the divinity of Christ our Lord? Moreover, the apostle Paul, Phil. ii. 5, declares: Christ Jesus, being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man: he humbled himself, becoming obedient unto death, even to the death of the cross. Whilst in the form of an infant, and wrapped in swaddling-clothes, and laid in the manger, he was adored by the angels *as Christ the Lord, and God in the highest;* and by the three wise men, who, falling down, adored him; and opening their treasures, they offered him gifts—gold, frankincense, and myrrh—in token of his divinity, lordship, and humanity. Will blasphemous Brownson say that the angels and the wise men were under a delusion? that the infant whom they saw and adored was not God, but a creature, if anything? His divinity is moreover proclaimed by his miracles. He raised the dead to life, restored the sick, the lame, and the blind; he changed water into wine; he multiplied the loaves and fishes, with which he fed thousands in the desert. Even the elements announce his Godhead; the earth shook; the sun is eclipsed; the veil of the temple is split from top to bottom; the dead started from the graves, came into the city, and were seen by many. By rising triumphantly and gloriously from the dead, he proves himself to be God, and likewise by passing in through the closed doors, in Jerusalem, where the disciples were gathered together for fear of the Jews. John, xx. 19. Christ said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas

answered and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name. John, xx. 27. It seems to be needless to adduce any more proofs for the divinity of our Savior; let us see those for his humanity.

Matt. xxviii. 18. He appeared in the visible form and nature of man to the Twelve, when he declared his divinity, and furnished them with his own power to teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. To whom also he showed himself alive, after his passion, by many proofs, for forty days; appearing to them and speaking of the kingdom of God, and eating together with them. Acts, i. And St. Paul, 1 Cor. xv., says: For I delivered unto you first of all, which I also received: How that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen by Cephas, and after that by the eleven; then he was seen by more than five hundred brethren at once; after that he was seen by James, then by all the Apostles, and last of all, he was seen by me. Again, 1 Tim. iii. 16: Evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto the angels, hath been preached unto the Gentiles, is believed in the world, and is taken up in glory.

However, the neophyte, being puffed up with pride, and fallen into the judgment of the devil, has gone astray and turned aside into vain babbling, desiring to be a

teacher of the law, understanding neither the things he says, nor whereof to affirm, comes out and says: "that God in, or under a finite form, is not God, but a creature, if anything. Christ is God, because his person which has assumed human nature is Divine, not limited, not subjected to the human form." What is his assertion, but the Arian heresy, which was condemned by the Council of Nice, and by the whole Catholic Church, these eighteen hundred years?

B. Fulgentius ad Donatum, De Fide Orthodoxa, saith: Now take a few words in regard to the Incarnation of the Lord Christ, the Son of God, who justly confesses himself to be the truth; as he is true God, so he is true man. In whom, as there is the plenitude of the divine nature, so in him is also the fullness of the human substance. For, as in him is the natural verity of the divinity, so is the natural verity of the rational soul, and the natural verity of the flesh. And for this reason he hath the natural divinity common with his Father, and the natural humanity common with his virgin mother.

If any person, therefore, so teach in Christ the true divinity, as to strive to deny his true flesh, he is not a Christian Catholic but a Manichean heretic. Whereas Christ himself said to the doubting disciples: Feel ye and see, for a spirit hath not flesh and bones, as you see that I have.

Again; if any man so preaches in Christ the verity of the soul and flesh, so that he would not accept in him the verity of the Deity, that is, who thus saith, Christ is man, that he would deny him to be God: he is not a Christian Catholic, but a Photinian heretic. For as Christ, according to the true divinity, is God, the creator of men: so, according to the true flesh, he is the mediator of God and man. For he would not at all be a mediator, either if he

would not have the nature of the divinity common with the Father, or the substance of the flesh and soul common with men. And inasmuch as the man Christ Jesus is the true mediator of men, insomuch he had naturally from the Father both the form of God by which he would save, and received from the virgin the form of the servant which he would save in us. Man would never receive from God the grace of salvation, if the communion of the divine and human nature had not abided in the person of Christ.

Therefore as the verity of Christ hath the natural verity of the divinity from the Father, so it hath the natural verity of the humanity from the virgin. For the only-begotten God vouchsafed to become a recipient of flesh and blood in the womb of the virgin, that he might be the Savior of the human flesh and soul. He is one, in whom is the two-fold, inseparable, indissoluble nature, and one person of the two natures. In whom two other heretics, holding sentiments directly opposite to one another, are known to have entertained different errors: to wit, Nestorius and Eutyches. Nestorius, who knew there are two natures in Christ, has endeavored to preach two persons in him, so that having his heart blinded by the obscurity of his falsehood, he hesitated not to engraft upon the Christian faith his perfidious lie. For as the true faith truly teaches two natures in Christ, so it totally denies two persons in him, But Eutyches truly believing one person in Christ, is found perversely to teach one nature in him; whereas the true faith acknowledges at once in Christ the propriety of each nature, so that it understands the one person of the divinity and the humanity.

Certainly, Christ is one, who in the beginning was the Word, and the Word was with God, and the Word was God. Who (Word) also was made man, and dwelt amongst us. Hence is Sabellius vanquished, because, in

that the Word was with God, it is shown that the person of the Father is one and that of the Son another. Hence also is Arius overcome, because in that the Word was God, it is shown that the nature of the Father and of the Son is one. For showing the propriety of person, it is right that the Son alone is called the Word. For showing the communion of his nature, it is proper that, as the Father is called God, so also the Son is styled God. Hence, also, both Manicheus and Photinus are at once confounded, in that it is said : And the Word was made flesh. Certainly, in the name of the Word is the true divinity known; and in the name of the flesh is really the true humanity discovered: so that Christ, the Son of God, both true God and true man, be known in the natural verity of each name. And so, neither Manicheus dares to predicate in him a false flesh, nor Photinus be able to take from him the natural deity.

Nestorius also, and Eutyches are confounded by the Apostle's words : the one, as he must acknowledge that the one person of Christ cannot be doubled ; the other, as he must know that the two-fold nature of Christ cannot be confounded. He is certainly one Christ, of whom the Apostle himself, as heretofore mentioned, saith : Of whom are the fathers, and from whom is Christ according to the flesh, who is God over all things, the blessed for ever and ever. Where he hath, by the Holy Ghost, fully demonstrated both the one person of Christ and the two-fold nature. From whom Christ is, according to the flesh, who is over all things the blessed for ever, as he by the name of God and of the flesh he undoubtedly shows the verity of both natures, so by the one name of Christ he hath taught the one person of the divinity and humanity. For Christ, who is from the fathers according to the flesh, is himself over all things, the blessed for ever and ever. The nature is not confounded, which the Son of God hath

from the Father, with that nature which the same God hath assumed from the Virgin. But Christ had not at any time two persons, because the same only begotten God, both was born of the Father according to the divinity, and proceeded from the Virgin according to the flesh. And because God the Word was born of God, the same Word being made flesh hath come forth as a Bridegroom from the bridal-chamber. He being one, and retaining the properties of both natures, was crucified from infirmity, and lives by the Divine Power.

These remarks have I, my dear child, transmitted to you, in view of your holy aspirations and divine charity, that therefrom some taste for information may be enkindled in you, and that from that taste ardor for more extensive reading may grow up in you ; and that inasmuch as you advance by the grace of God, insomuch you may attentively investigate the sayings of the holy Fathers and hoard them deep in your heart : by this means you will be able not alone to retain the true faith, but also to refute the deadly falsehood of the heretics ; believing and firmly holding that in God is one nature and three persons ; and that in the only begotten Son of God, Lord Jesus Christ, is one person and two natures.

SEVENTH HERESY.

Brownson's Review, page 25, saith : "The person of Christ is not in, or under a human form, for if it were, it would not be a divine, but a human person, since whatever is in the form of man is man. Christ is indeed in the form of man, yet not because he has parted with the form of God and assumed that of man, but because he is literally and truly man as well as God, perfect man and perfect God in the unity of one divine person."

Here are couched together in a small sentence two

nefarious heresies which are equally destructive of the Christian religion. "The person of Christ is not in, or under a human form," is the Nestorian heresy. "Christ is indeed in the form of man, not because he assumed the form of man, but because he is both God and man, in the unity of the divine person," is the Valentinian heresy. The Nestorian heresy having been exposed and refuted in the foregoing pages, let us come to attack the Valentinian.

Valentinus, an ancient heathen philosopher, embraced Christianity, but being puffed with vanity for his learning, and the imaginary superiority of his talents, and chagrined for the preference that was given to others in ecclesiastical promotions, relapsed into the errors of Simon Magus, and revived the Pagan fiction in regard to the imaginary inferior progeny of the deities. He first broached his heresies in Cyprus, and afterwards in Italy, and was excommunicated by Pope Pius I.—*See Epaphanius, Heresi.* xxxi. *Tertull. lib. cantr. Valent. Augustin, ad Quod Vult Deum.*

Valentinus taught that Christ, sent by the Father, had brought with him from heaven a spiritual or celestial body, and that he had assumed nothing from the Virgin Mary, but that he merely passed through her as through a gutter or a pipe, having not assumed any flesh from her. Now we see that very heresy revived by the wretched Brownson, saying: "Christ is indeed in the form of man, not because he assumed the form of man, but because he is truly both God and man in the unity of the divine person." Whereas, he allows that Christ is perfect God and perfect man, although he assumed not his human nature or form upon earth, it must be his opinion that Christ brought with him a spiritual or ærial nature from heaven. Then he contradicts the creeds.

Apostles' Creed.—I believe in Jesus Christ, his only

Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

Nicene Creed.—I believe in one Lord, Jesus Christ, the only begotten Son of God. Consubstantial with the Father, by whom were all things made. Who for us men and for our salvation descended from heaven. And he was incarnated by the Holy Ghost of the Virgin Mary, and he was made man.

Athanasian Creed.—Therefore this is the right faith, that we believe and confess that the Lord Jesus Christ, the Son of God, is God and man, perfect God and perfect man, of a rational soul and human flesh consisting. For, as the rational soul and the flesh is one man, so God and man is one Christ.

And why does Brownson add—"in the unity of one divine person?" To signify, of course, that in Christ the divinity has totally absorbed the humanity. If so, he is opposed to the constant and universal doctrine of the Catholic Church.

Pope Leo, A. D. 450, *Epist. decima ad Flavianm*, saith: "The properties of each nature are preserved and united in the person of Christ: weakness is assumed by omnipotence, lowness by greatness, mortality by eternity. He assumed the form of a servant without the stain of sin, exalting human nature, not lessening the divine: for that emptying in which the invisible God, and the Creator and Lord of all, condescended to become one of mortals, had been a display of mercy, not a defect of power. Therefore he, continuing in the form of God, had created man, and he also, in the form of a servant was made

man. And each form retains, without diminution, its peculiar properties."

Greg. Magnus, A. D. 590, *Hom. X. de Epiphania*, on *Matt.* ii. 11, saith: "The wise men entering into the house found the child, with Mary, his mother, and falling down they adored him; and opening their treasures, they presented to him gifts, gold, frankincense, and myrrh. The gold appertained to the king; frankincense is used in the sacrifices of God; and with the myrrh are embalmed the bodies of the dead. Therefore the wise men proclaim, by the mystical gifts, the properties of Him whom they adore; by the gold, that he was king; by the frankincense, God; and by the myrrh, mortal man. However, there are some heretics who believe that he is God, but would not at all believe that he reigns everywhere; they offer him indeed the frankincense, but they would not offer also the gold. And heretics there are, that think he is a king, but deny that he is God: they offer him the gold, but offer not the frankincense. And some heretics there are, that confess that he is both God and King, but deny that he assumed mortal flesh; they offer him the gold and frankincense, but refuse him the myrrh of assumed mortality.

"But let us offer, at the Nativity of our Lord, gold, to manifest our belief in his universal reign; frankincense, to confess that he who appeared in time, had been God before all ages; and let us offer the myrrh, to declare our belief that he, whom we believe to be impassible in his divinity, is mortal in our flesh."

If Christ Jesus had not assumed human nature upon earth, the Evangelist had told a falsehood. John, i.: *The Word was made flesh and dwelt amongst us.* The Archangel Gabriel has also erred, when he said to the Blessed Virgin

Mary: Hail, full of grace, the Lord is with thee. Luke, i. 28.: Behold thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end. And the holy prophet who foretold the incarnation, seven hundred and eighty-five years before the event, has likewise erred. Isaias, vii.: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Isa. liii.: Who shall declare his generation? What mortal man can declare or comprehend his generation, from the Father before all eternity, or from the flesh and blood of his virgin mother in time? Further; if Christ had not assumed human nature upon earth, the Evangelist Matthew has given a wrong narrative of his generation. Matt. i. The book of the generation of Christ Jesus, the Son of David, the Son of Abraham. Abraham begot Isaac, and Isaac begot Jacob. Now the generation of Christ was in this wise. When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon, Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately; but while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins. Now all this was done, that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin, &c. Therefore it was the Lord himself who announced to Joseph,

through the angel and the prophet Isaias, that his wife, Mary, had conceived of the Holy Ghost, and that she would bring forth a son, the Savior of the world. In short, blasphemous Brownson has, by asserting that Christ assumed not human form or nature in the womb of the blessed Virgin Mary, contradicted the Angel, the Evangelist, the Lord himself, and the Church.

The several heresies broached in the primitive ages by the Jews and Gentiles, Orpheus, Homer, Plato, and Cicero, in regard to the Unity and Trinity of God; by the Pharisees, Sadducees, Nicolaites, Gnostics, Ebionites, and Valentinians, in regard to the divinity and humanity of Christ Jesus, and by the Arians, Unitarians, and Manicheans concerning the virginity and maternity of the Mother of God, were all shattered into pieces and blown into air by the fathers Tertullian, Epiphanius, Athanasius, Cyprian, Irenæus, Cyrill, Basil, Chrysostom, Jerome, Augustin, Leo, and the Gregories. But as the same heresies are revived in all their virulence by Brownson, we shall, with God's help, by wielding against him the same holy fathers, shatter him also and preserve the faith for posterity. However, from the conviction that many are prone to go by the broad way, and that they stand in danger, when they travel the muddy road, of sinking in the mire, I bring with reluctance his heresies before the public, lest the ignorant and unstable suck the poison and overlook the antidote. But as he unscrupulously scatters the bad seed, whilst no person of talents and influence appears disposed to take the field, could I also bury in the ground the talent of the Lord, the little science which he hath, in his inscrutable decree, intrusted to me, an unworthy sinner? should not I, in gratitude to my Divine Master, place my tiny candle upon the candlestick, that it may shine to all that are in the house?

Whereas, the entire edifice of the Christian religion,

the Creed, Commandments, Prayer, Sacrifice, and Sacraments, our consolation in this world and hope in the world to come, stands upon the mystery of the Incarnation and Redemption of Christ Jesus, no Christian will, I am confident, consider me tedious for extending the discussion of the great mystery.

The Son of God truly assumed flesh of the Virgin Mary; was true man, consisting of a body and soul; truly suffered and died.

Isaias, vii. 14. Behold, a virgin shall conceive and bear a son.

Luke, ii. 6. And it came to pass, that when they were there, her days were accomplished, that she should be delivered; and she brought forth the first-born son, and wrapped him up in swaddling-clothes and laid him in a manger.

John, i. 14. And the Word was made flesh.

Rom. i. 3. Who was made of the seed of David, according to the flesh.

Gal. iv. 4. But when the fullness of time was come, God sent his Son, made of a woman, made under the law.

Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

1 Tim. ii. 5. There is one God, and one mediator of God and men, the man Christ Jesus.

Heb. ii. 14. Therefore, because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that through death he might destroy him who had the empire of death. Verse 16: Nowhere doth he take hold of the angels; but of the seed of Abraham he taketh hold. Wherefore it behoved him to be made like unto his brethren.

1 Pet. iii. 18. Because Christ also died for our sins, the just for the unjust, that he might offer us to God ; being put to death indeed in the flesh, but enlivened in the spirit.

1 Pet. iv. 1. Christ, therefore, has suffered in the flesh.

1 John, iv. 2. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God.

2 John, verse 7. For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh.

Jacobus Frater Domini. In Liturgia.—"O thou, the only begotten Son and Word of God, who art immortal, and hast vouchsafed, for our salvation, to put on flesh from the blessed mother of God and ever Virgin Mary, and wert without any conversion made man and fastened to the cross, O Christ God, and thou who hast trampled upon death by thy death."

Ignatius, A. D. 100, *Epist. ad Trallianos.*—"Shut your ears when any person speaks to you, excluding Jesus Christ the Son of God, who is the Son of David, who is born of Mary, who is truly begotten of God and of the Virgin ; but not in the same manner ; for God and man is not the same. For the *Word was made flesh* and lived amongst men without sin. For, says he, John, viii. 46, *Which of you shall convince me of sin?* He truly did eat and drink, was crucified and buried under Pontius Pilate. I say, was he not, in the opinion of men, truly crucified and buried? But some atheists and unbelievers say that he was, in the opinion of men alone, born, and that he did not truly assume a body, and that he was, in the opinion alone of men, buried, but that he did not truly suffer. Mary truly begot a body, having God dwelling in her ; God the Word was truly born of the Virgin, clothed with a body, exposed to the same afflictions with us ; truly he was born from the womb, who forms all men

in the womb, and he formed for himself a body from the blood of the virgin, without any intercourse of a man. He was truly born as we also are, he truly drew the breast, and used the same food and drink in common with us: he was truly baptized by John, not in the opinion of men, nor as a vision; he was truly sentenced and was truly crucified, not in imagination, phantom, or imposture."

Ad Smyrnenses.—"Jesus Christ, the Son of God, the first born of all creatures, who is the Word of God and only Son, born of David according to the flesh, of the Virgin Mary, baptized by John, that all justice may be fulfilled; who lived amongst men without sin, and was, under Pontius Pilate and the Tetrarch Herod, crucified for us in the true flesh, of which we consist, by his divine and blessed passion. All these things he endured on our account; and he suffered truly, not in opinion, as he also truly rose again."

Dionysius Areopagita, A. D. 100. *De divinis nominibus, Cap.* 2, *part* 1.—"The supersubstantial Word is distinguished by the divine works charitably tending towards us, because he perfectly and truly assumed substance according to us and from us, and discharged and performed the chosen and principal parts of that human assumption. In these actions neither the Father nor the Spirit is a partaker, unless some person say that through benignity and clemency, and community of will, they also became partakers in the pre-eminent and ineffable divine operation which the truly immutable God and the Word of God made man for us, has accomplished. But we are ignorant by what other law than the natural he was formed of the virginal blood, or walked with dry feet, of corporal weight and material gravity, upon the liquid and fleeting surface of the water, and the other actions that display the excellent nature of Jesus."

Justinus Martyr, A. D. 150. *In expositione fidei.*—"Christ is shown man from the similar and irreprehensible sufferings of our nature."

Dialogo cum Tryphone.—"Christ, when born, acquired his strength and grew up in the usual way of all mortals by using suitable things; he gave its own to each action and stage of life, making use of all sorts of food, and living upwards of thirty years, John the precursor having heralded his advent."

Irenæus, A. D. 180. *Lib.* iii., *Cap.* 32.—"They err who say that Christ received nothing of the Virgin: that they may discard the inheritance of the flesh, perhaps they would also reject the resemblance. If he received not from man the substance of the flesh, he was made neither man nor the son of man; and if he was not made the same as we were, he performed no great wonder when he suffered and endured. Why descended he into Mary, if he received nothing from her? Or if he assumed nothing from her, he would not have used the food that comes from the earth, by which our earthly body is nourished.

Lib. v., *Cap.* 1. "Silly are the people who say that he appeared only in vision: for these things were not performed in vision, but in real substance. And if, whilst he was not a man, he appeared man, he continued not to be what he really was, the Spirit of God: since the Spirit is invisible, neither was any reality in him: for that was not the thing that it appeared to be. We have already observed that Abraham and the other prophets saw him through the spirit of prophecy, foretelling in vision that which was to come. Therefore, if he appeared then such, not being what he appeared, it was by some prophetic vision that was made to the people, and we have to look for his other advent, in which he will be such as he appeared to the prophets. And we have proved it one and

the same thing, to say that he was seen only in vision, and that he assumed nothing of the virgin : for he would not have truly flesh and blood, whereby he would redeem us, unless he had assumed the ancient form of Adam. Vain, therefore, are the disciples of Valentinian preaching this, that they may set aside the salvation of the flesh, and reprobate the creation of God."

Hippolytus, A. D. 220, *Epistola ad Reginam quandum.* "Therefore, he calls him the first fruit of them that sleep, as being the first born of the dead, who, when he rose from the dead, and willed to show that the same had risen which had also died, the disciples doubting, Thomas being called, he said to him : *Feel here and see, that a spirit hath not flesh and bones, as you see me having.* John, xx."

Origines, A. D. 230, *Lib, de principiis.*—"Christ has assumed a body similar to ours, with this only difference, that he was born of the virgin from the Holy Ghost. And as Jesus Christ was born and suffered in reality, not in vision, he really died by the common death, and also really rose from the dead, and having conversed after his resurrection with his disciples, he was assumed into heaven.

Lib. 2, *in Job.*—"In the latter days, God, the only begotten, descending from heaven, dressing himself from the Virgin with the covering of an earthly body, washed away the infirmity, uncleanliness also, and the filthiness of the whole world, by bearing the sins of all people."

Synodus Nicæna, A. D. 325, *in Symbolo.*—"Who for us men and for our salvation descended from heaven, and was incarnated with the Holy Spirit, from the Virgin : and *he was made man.* He was crucified for us under Pontius Pilate, suffered, and was buried."

Athanasius, A. D. 340. *Epistola ad Epictetum contra Hæriticos.*—"You find, they say, nothing in the holy Scriptures to prove that God had been in a human body; and the Fathers of the Council of Nice declared that it was not the body, but the Son himself was co-eternal with the Father, and that it was of the substance of the Father: but they confess that the body drew origin totally from Mary, according to the holy Scriptures.

Oratione 4, *contra Arianos.*—"The Word born of Mary once came into the world in the latter days, to wash away sins, (for it pleased the Father to send his Son, *born of a woman, made under the law;*) for it is written, that the Word having assumed human flesh, was made man, and that he suffered in that flesh for us: for Peter attests, 1 Peter, ii., *Christ having suffered in the flesh for us:* to make himself manifest, and that we all may believe that he who was always God, was afterwards made man for our sake: *for the divinity,* as the Apostle saith, *hath dwelt corporally in the flesh.* Which is the same thing as to say: When he was God, he assumed a certain proper body, and using it as organ, he was made man for our sake. Therefore the properties of the flesh are predicated of him also, because he dwelt in the flesh, namely, to hunger, to thirst, to suffer, to be weary, and other such acts as are peculiar to the flesh."

Basilius Magnus. A. D. 370. *In Liturgia.*—"O only begotten Son and Word of God, when thou wert immortal thou hast vouchsafed for our salvation to be incarnated and to be immutably made man of the blessed Mother of God and ever Virgin Mary, and to be crucified."

Cyrillus Hierosolymitanus, A. D. 370. *Catechesi* 4, *de generatione Filii.*—"Believe thou that this only begotten Son of God descended for our sins from heaven to earth;

and that he assumed the humanity of the same affections with us ; that he was born of the Holy Ghost and of the Virgin Mary. He assumed human nature, not in imagination, or vision, but in reality ; passing not as if by a pipe through the Virgin ; but being truly made man of her ; he having been nourished and truly fed of her suck, as we also are. If that incarnation be visionary, visionary is also our salvation.

Catechesi 13, *Illuminatorum.*—"Jesus has truly suffered for mankind, for the cross is not a vision, nor the redemption an opinion, nor is his death imaginary and salvation fabulous ; for if his death be imaginary, they would have been true who said : *We remember that the seducer said whilst living.* Therefore the passion is true ; for he was truly crucified. We are not confounded, nor do we deny him, but rather we glory in him."

Epiphanius, A. D. 380. *Hæresi* 10.—"He descended from heaven and was conceived, not of the seed of man, but by the Holy Ghost, and had truly a body of Mary, and formed for himself flesh from the blessed Mother, and received a human soul and mind ; all that which man is, (sin excepted,) he united himself by his deity, and he was born in Bethlehem.

Hæresi 77.—"The Word when he came, truly fulfilled all things that had been foretold of him : Behold, a Virgin shall conceive in her womb. He was in truth, not in imagination, conceived ; he was truly carried in the womb, was truly present in the flesh, having in truth flesh and soul, and, in truth, a mind, being, in truth, all things that man is, except sin, begotten in reality of the virginal womb, and of the blessed Virgin, not from the seed of man. Having, as already said, flesh, soul, and mind in reality, been born in reality of his mother, rolled in swaddling-clothes in the cradle, carried by Mary and brought into Egypt, returning from

Egypt, and tarried in Nazareth, came to the Jordan and was baptized by John, and tempted by the devil; he had called the disciples in reality, and preached the Kingdom of Heaven in reality, as he is found to have done all things in reality. He was betrayed by Judas, arrested by the Jews, dragged to Pontius Pilate, and by him adjudged to death, and nailed on the cross, saying, *I thirst, give me to drink;* receiving in reality vinegar with gall, tasting it, and receiving no more drink; fastened to the cross, in reality he exclaims, Eli, Eli, lamma sabacthani; in reality inclining the head and expiring; in reality the body was taken down, and was in reality received and dressed by Joseph, and deposited really in the tomb, and secured with a great stone. Descending in the Deity with the soul into hell, and liberating in strength and power the chained prisoners: God the Word returning with the blessed soul, by which he redeemed the captives: rising again the third day, in truth, with body and soul, and all the organs: being found with the disciples during forty days, blessing them in reality at Mount Olivet, ascending in reality into heaven, in the presence of the disciples, he was raised up, in reality into the clouds: sitting at the right hand of the Father in reality, in the same body and Deity, in the same pefect humanity, with which he united all things into one, and one spiritual perfection, God existing in glory, sitting for judging the living and the dead: he shall come in reality. And nothing is altered, but all things were fully completed in him.

Joannes Chrysostomus, A. D. 400. *Homilia* 24, *in priorem ad Corinthios.*—"Death has not carried away this body, pierced by the nails and torn by the whips. When the sun saw this body fastened to the cross, it turned aside its rays. On account of this event was the veil rent, and the rock split, and the earth shook. This is that body

that weltered in blood, that was struck with the lance, that emitted salutary fountains for the salvation of the whole world, the one certainly of blood, and the other truly of water.

Homilia de Joanne Baptista.—"Holy mother, blessed Mary, mother and virgin, was a virgin before the birth, a virgin after the birth. I wonder at this, how the virgin was born of the virgin; and how after the nativity of the virgin, the mother is a virgin. Would you know how he was born of the virgin, and how the same mother was after the nativity a virgin? The doors were closed and Jesus entered in. Nobody doubts that the doors were closed. He who entered in by the closed doors was not a phantom, nor was he a spirit, but he was truly a body. For why does he say: *Behold and see that a spirit hath not flesh and bones, which you see me having.* He had flesh, he had bones; and the doors were shut. How have the bones and flesh passed in by the closed gates? You know not how this happened, and ascribe it to the power of God. Ascribe to the power of God that he was born of a virgin, and still the same virgin was a virgin after the birth."

Homilia 25, *in* 3, *Cap. Joannis.*—"The Spirit has formed the flesh of Christ, not, however, of nothing, (for what need there was of a mother,) but of virginal flesh. But how that was done I am not able to explain; but it was effected, lest any body think that the birth was alien from our nature."

Cyrillus Alexandrinus, A. D. 430. *De recta in Deum fide ad Theodosium.*—"Heretics err, not knowing the Scriptures, nor the great mystery of godliness, which is Christ, who was manifested in the flesh, was justified in the Spirit, *appeared to the angels, believed in the world, taken up in glory.* 1 Tim. iii. They have to condemn the ancients, and say that the Apostles were false

teachers, to whom Christ saith: *Go, teach ye all nations;* or if they shudder for going that length, and if they would hold the true faith on Christ, let them bid farewell to their errors and hold the Scriptures in the true sense, and let them come to the truth by the unerring paths of the saints. For there had not been any other mystery of godliness than that Word which was given unto us by God the Father, which was manifested in the flesh, born of the blessed Virgin, Mother of God, which assumed the form of a servant, which was seen by the angels who adored him when he was born, saying: *Glory to God in the highest, and on earth peace to men of good will;* announcing, moreover, to the shepherds, for our sake, that the Word was God, they say: *Behold, this day is born to you a Savior, which is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling-clothes, and in the manger.* Whereas, his birth from the Virgin and his nativity in the flesh is so manifest, is it not insanity and absurdity to pronounce as imaginary a dispensation that is so clear and evident? For if it had been a shadow or a vision, and not a true incarnation, neither had the Virgin begot him, nor has the Word of God the Father adopted the seed of Abraham, nor was he made flesh like his brethren. For they are not shadows nor types, but they are, as they appear to us, clothed with palpable and visible bodies and earthly flesh, and subject, as we are, to infirmities and corruption. Therefore, the Word, if he had not flesh in which he would suffer, if he had not been tempted, could not relieve those that are tempted. For a shadow could not suffer. What sort was that back which he exposed for us, or the cheeks which were buffeted, or the head which was crowned with thorns, or the side that was opened by the spear, from which flowed the precious blood and water for our sanctification?

"If any more proofs be needed, neither has Christ died for us, nor has Christ risen again. If their assertions be true, the faith is vain, the hope of all those who died in the faith of Christ crucified is vain. Such is the impression of the Apostle, 1 Cor. xv. : I have delivered first of all unto you what I have received ; namely, that Christ died for all our sins, according to the Scriptures ; and that he was buried, and rose again the third day, according to the Scriptures ; and that he appeared to Cephas and to the twelve, then he was seen by more than five hundred brethren at once, of whom many remain yet, and some have slept. He was seen by James, then by all the Apostles, and last of all, he was seen by me, as by one born out of time. But if Christ be preached, as having risen from the dead, how do some of you say that there is not a resurrection of the dead, and that Christ has not risen ? If Christ had not risen, our preaching is vain, and your faith is vain also. Yea, and we are found false witnesses of God, because we have given testimony against God, that had raised up Christ ; whom he hath not raised up, if the dead rise not again. Pray, tell me, how would a shadow die? Then how could the Father have raised up Christ, if he be a fleeting shadow, and could not be held by the chains of death. Therefore, let us cast off their filthy vomit, and let us look upon their assertions as fables, and the silly cogitations of an impious brain. For the holy Apostle has long since pointed them out to us, saying that many false prophets would come into the world, 1 John, iv. In this know ye the Spirit of God. Every spirit that confesses that Christ came in the flesh, is of God ; and every spirit that confesses not Christ, is not of God ; and he is the spirit of Antichrist, of which you have heard that he will come, and he is now in the world. Certainly, if Christ be not a true man, he would not have ascended in the flesh to God the Father, who is in heaven ; nor would he, like a man, come again."

Con. Ephes. Sub. Celestino Papa Adversus Nestorium, A. D. 430, *Cap.* 1.—If any man confess not that God is verily Emmanuel, and, therefore, the Blessed Virgin is the mother of God (for she begot him according to the flesh : *The Word of God was made flesh*, John, 1,) let him be anathema.

Cap. 2.—If any man confess not that the Word of God the Father was united to the flesh, according to the substance, and that there is one Christ with his proper flesh, that is, that the same God is at once also man, let him be anathema.

Cap. 3.—If any man divide in one Christ the substances after the unity, joining them by that connection alone, and that relationship which is effected according to the dignity of the flesh, or even according to authority and power, and not rather by the union which is made by the natural unity, let him be anathema.

Cap. 4.—If any man divide among two persons or substances these words which are contained in the Apostolical and Evangelical writings, or which are said of Christ by the saints, or by himself, and apply some of them to man, as if specially understood apart from the Word of God, and others, as if becoming God, to the Word alone of God the Father, let him be anathema.

Cap. 5.—If any man dare say that the man Christ is Theophoron, that is, God-bearing, and say not rather that he is verily God, as well as Son by nature, in that the Word was made flesh, and communicated, as we do, with flesh and blood, let him be anathema.

Cap. 6.—If any man say that the Word of God the Father, is the God or Lord of Christ, or not rather confess him to be at once both God and man, because the Word was made flesh, according to the Scriptures, let him be anathema.

Cap. 7.—If any man say that the man Jesus was, as if aided by the co-operating God, the Word, and render

the glory of the only begotten, as if unto another besides him, let him be anathema.

Cap. 8.—If any man dare to say that the assumed man is to be adored with God the Word, and con-glorified, and to be named God, as one with another, (for the syllable *con*, which is prefixt, may seem to call for that reading,) and venerate not rather by one supplication Emmanuel, and render unto him one glorification, according to the saying, The Word was made flesh, let him be anathema.

Cap 9.—If any man say that the one Lord Jesus Christ was glorified by the Holy Ghost, as if he used through him another person's power, and received from him efficiency against the unclean spirits, and ability to perform divine miracles before men ; and confesses not rather his proper Spirit, by which he performed the divine miracles, let him be anathema.

Cap. 10.—That Christ is the Pontiff and Apostle of our confession, the holy Scriptures declare : *For he offered himself for us as an odor of sweetness to God and to the Father.* Therefore, if any man say that he was made our Pontiff and Apostle, not the very Word of God, (when he was made flesh and man according to us men,) but as if another man besides him especially born of the woman ; or, if he say that he offered himself a victim for himself, and not for us, (for he that knew no sin at all needed no sacrifice,) let him be anathema.

Cap. 11.—If any man confess not the flesh of the Lord to be life-giving, and the proper flesh of the very Word of God the Father, but as of some other person besides him, joined to him by dignity, or, as if having a divine habitation, and not rather to be life-giving, because it was made the proper flesh of the Word, competent to vivify all things, let him be anathema.

Cap. 12.—If any man confess not that the Word of God suffered in the flesh, and was crucified in the flesh,

and tasted death in the flesh ; and that he was made the first-born from the dead, inasmuch as he, God, is life and life-giver, let him be anathema.

Cap. 13.—The great and holy Council, therefore, saith that he who was naturally born of God the Father is the only begotten Son, God of true God, light of light, by whom and with whom hath the Father made all things ; that he descended from heaven, was incarnated and made man, suffered and rose the third day, and ascended again into heaven. These sayings we should follow, these dogmas we should obey, considering what it is to be incarnated, and the Word of God to be made man. For we say not that the nature of God was converted, or changed, or made flesh ; nor that it was transformed into perfect man, which consists of soul and body; but rather that he united to himself flesh, animated by a rational soul, and that the Word was substantially, ineffably, and incomprehensibly made man, and that he may be called the Son of man also, not from mere will only, nor from the sole assumption of the person, but because the opposite natures have coalesced, one Christ and Son however resulting from both, the diversity of the natures being not vacated or cancelled by the union, but because they effected for us at once one God, and Christ, and the Son, that is, the divinity and humanity of that mysterious and ineffable union of copulation.

Therefore, he who before all ages was born of the Father, was also carnally born of a woman in time. Not that his divine nature took origin from the blessed Virgin, nor that he had on his own part any need to be born again after that nativity which he had from the Father, (it would be both silly and absurd to say, that he who was before all ages, and co-eternal with the Father, would need a second birth for coming into existence;) but because he has, for our salvation, assumed human nature, and come

from a woman, therefore he is said to be carnally born. Nor is an ordinary man first born of the Virgin, and then at last the Word dwelt in him; but he has in the very virginal womb united to himself flesh, and endured a carnal generation, and effected the birth of his flesh. Thus we say that he suffered and rose again from the dead, not because God the Word suffered in his proper nature, or received the scars and cuts of the nails or other wounds, (God, as being incorporeal, is above suffering;) but because that body which was made of his own, endured this. Consequently, he is said to have endured all these things for us. In that body which suffered, was God, who could not suffer. In the same manner we understand his death: for the life and life-giving God the Word is immortal, and by nature incorruptible, but because *his own proper body*, Heb. ii. 9, *has by God's grace tasted death for us all:* for which reason he is said to have suffered death for us; not that he experienced death in his own nature, (which would be insane either to think or say;) but that, as we have said, his own true flesh tasted death; also, when his own true flesh rose again, we say resurrection, not because he had fallen into corruption, (which God forbid,) but because his body rose again. Therefore we confess one Christ and Lord, not as adoring man with the Word, to obviate every sort of division, but adoring now one and the same person, because his body is not alien from the Word, with which he himself sitteth by the Father. We say not so, as if two Sons be sitting, but one by unity with the flesh; as if we be disposed to admit such an union was substantially effected, or a passible, or an unbecoming one, we fall into the error of asserting two Sons. For we must necessarily say and discern, that man was separately dignified with the sole appellation of Son, and again, that the Word which is from God in man, is really the Son of God; but we must not divide the one Lord Jesus Christ into two persons.

The coalition of persons imagined by some people, is not of the true faith. For the Scriptures say not: The Word of God hath assumed the person of man, but that it was made flesh. Which proves that the Word of God had, as we have, the elements of flesh and blood, and that he has made our body properly his own; and that he, as man, came from a woman without discarding or excluding the Deity, or that generation which he had from the Father; but that God in assuming flesh continued what he had been. In this manner, therefore, is a profession of the true faith made. We have learned that the holy fathers were of this way of thinking; and that they consequently hesitated not to call the blessed Virgin *Theotocon*, that is, Mother of God; not because the nature of the Word and the Deity took origin in the blessed Virgin, but because from her was born that body, animated with a rational soul, to which the Word of God, being substantially united, is said to have been carnally born. Wherefore I write these things to you, through the charity that is in Christ Jesus, as a brother, beseeching and conjuring before God and his angels that you hold these same principles with us, and also that you promulgate them, to the purpose that the peace of the churches be preserved, and the bond of charity and harmony remain unbroken among the priests of God."

A long list of Greek fathers, councils, and historians, equally clear and strong, are here omitted, from the firm conviction that these, which are given, afford the pious and candid reader a full and satisfactory evidence of the faith and doctrine which came down from the Apostles in the churches of Greece, Asia, and Egypt, in regard to the Incarnation of Christ our Lord, and the maternity of the blessed Virgin Mary. Now see the proofs and authorities in the Western Church.

Tertullianus, A. D. 200. *Lib. de Carne Christi, Cap.* 1.—"Let us examine the corporal substance of the Lord; there being no question raised about his spiritual. The reality of his flesh, and its quality, is under consideration—whether it had been, whence it came, and what was its quality. The denial of it would extinguish our resurrection. Marcion, to prepare the way for the denial of Christ's flesh, has denied his nativity, or that he might discard the nativity, he has denied the flesh, lest they mutually corroborate one another, and lest the nativity and the flesh correspond; as if he might not by the same heretical presumption, after having admitted the flesh, either deny the nativity, as his disciple and deserter Apelles had done, or after having confessed both the flesh and nativity, he might get rid of them by false interpretation, as his fellow-student and seceder, Valentine, did. The man who feigned a visionary flesh for Christ, might also invent an imaginary nativity, such as the conception, pregnancy, and birth of the Virgin; and then the whole system of the infancy would be visionary."

Cap. 5.—"Now answer, you murderer of the truth: Was not God truly crucified? Was he not truly dead, and really interred? Has he not truly risen again? If he had not truly died, Paul erroneously declared that he knew among us nothing but Christ crucified; he erroneously taught that Christ was buried; erroneously proclaimed that he rose again. Therefore our faith is erroneous, and all that we hope from Christ is a phantom. You, the most wicked of men, justify the murderers of God; for Christ suffered nothing from them, if he suffered nothing in reality. Spare the only hope of the whole world, you that strike at the essential foundation of the faith. What is the humiliation of God, is exaltation to me. My salvation is secure, if I am not ashamed of my Lord. He saith: He that is ashamed of me, I will also be ashamed

of him. The Son of God is not ashamed to be born of a woman : and the Son of God died, was buried, and rose again : it is credible, because it is foolishness ; it is certain, because it is impossible with men. But how could these things be true in him, if he had not been a real man ; if he had not truly in him that which might be stabbed, that which might endure death, that which might be buried, and that which might rise again ? That is to say, a flesh interfused with blood, furnished with bones, interwoven with nerves, and interspersed with veins ; that which is susceptible of birth and death, human flesh, of course, made of a woman, made under the law.

In Apologetico, Cap. 21.—"He is a ray of God, as had been prophesied in all former ages, he descended into the Virgin, and his flesh was formed in her womb : he was born man joined with God ; the flesh, furnished with a soul, is nourished and matured into boyhood ; he speaks, teaches, and works ; and this is Christ."

Cyprianus, A. D. 250, *Epist.* 73.—"Does Marcion hold this Trinity ? Does he declare the same Father, Creator, whom we also declare ? Does he acknowledge the same one Christ to be the Son, born of the Virgin Mary, who was the Word made flesh, who has taken away our sins, who has conquered death by dying, who first initiated the resurrection of the flesh in himself, and proved to his disciples that he rose again in the same flesh ?

De bono Patientiæ.—"The Son of God, descending from the high heavens to the earth, disdained not to put on human flesh, and, whilst he was not himself a sinner, to bear the sins of others ; laying aside, in the meantime, immortality, he suffered himself to become a mortal, that the innocent be put to death for the guilty."

Eutychianus, A. D. 375, *Epist. ad Episcopos Baticæ.*—"The Creator of man had no need to become man, but

we needed that he would become flesh, and that he would dwell amongst us; that is, that by the assumption of flesh, he alone would possess the internal properties of all flesh. His humiliation is our exaltation, his dishonor our honor. He, being God, made himself a partaker of flesh, that we in our turn, being renewed in the flesh, become sharers in the divinity."

Lactantius, A. D. 320. *De vera sapientia et religione, lib.* 4, *Cap.* 13.—"That Christ was man, Jeremias teaches, saying: And he is man, and who knew him? Isaias, also: And God will send a man to them, and he will save them; judging, he will heal them. And Moses, in Numbers, thus saith: A star shall rise from Jacob, and a man shall spring up from Israel."

Ambrosius, A. D. 370. *De incarnationis Dominicæ mysterio, Cap.* 2.—"This is said (if thou offerest rightly, but dividest not rightly, thou sinnest,) to Valentinian and Manicheus, who imagined that the reality of the human flesh was not assumed by Christ.

Lib. 1, *de Sacramentis, Cap.* 5.—"Remember that I said: Christ has assumed flesh, not a would-be flesh, but the reality of flesh; Christ has really assumed flesh."

Hieronymus, A. D. 390. *Ad Cap.* 14, *Matthei.*—"If, according to Marcion and Manicheus, our Lord was not born of the Virgin, but was seen as an apparition, how are the Apostles frightened lest they see an apparition, and so forth. Whosoever imagine that the body of the Lord was not real, because he walked upon the loose water, a fleeting and ærial substance, let them say how Peter walked upon it, whom they will not deny to be a real man.

Ad Cap. 4, *Epist. ad Gal.*—"Remark carefully, that he said, *not made by the woman*, as Marcion and the other

heretics would have it, who pretend that the Lord's flesh was visionary, but *from the woman*, that he may be believed not to be made by her, but from her."

Prudentius, A. D. 380. *In Apotheosi contra Ebionem.*—"He carries the work which he formed; the maker is not ashamed to carry what he made, the body, I say, and the soul: he formed it with his own hands, and breathed the soul into it with his mouth. God has assumed the whole man, because the whole man was made by him."

Augustinus A. D. 400. *Hæresi* 11.—"Valentinian says that Christ was sent by the Father, that is, by the profound spiritual, or that he brought with him a celestial body, and that he assumed nothing from the Virgin Mary, but passed through her, as if through a vein or pipe, without assuming any flesh from her.

Hæresi 21.—"The Cerdonians say that Christ himself, born of a female, neither had flesh nor was truly dead, nor suffered anything, but that he feigned the passion.

De fide contra Manichæos, Cap. 26.—"We believe that the Lord assumed true man, and that in him, he, the invisible God, visibly appeared to mankind; and that in him he lived among men; that in him he suffered afflictions from men; that in him he taught man from whom he should flee, what he should suffer, whither he should go."

Ruffinus, A. D. 400. *In Apologia pro fide sua ad Anastasium.*—"We also confess that the Son of God, born in these latter days, assumed of the Virgin and the Holy Ghost the flesh and soul of human nature, in which he suffered and was buried, and rose again the third day; rising in the same flesh which had been deposited in the sepulchre."

Leo Magnus, A. D. 450, *In Solemnitate Nativitatis Domini, Sermone* 1, *Cap.* 1.—"The Son of God according to the fullness of time, which the inscrutable depth of the divine counsel had disposed, assumed the nature of the human race to reconcile it to its author; that the inventor of death, the devil, be subdued by that nature which he had conquered."

De Epiphania, Sermone 7, *Cap.* 3.—"The only begotten Son of God has condescended by one stretch of his majesty, both to be born as a man, and to be murdered by men."

Epistola decima ad Flavianum contra Eutychetis perfidiam et heræsim, Cap. 1.—"By the perusal of your charity's letter, and of the Acts of the Bishops there assembled, we are finally made acquainted with the scandals which have occurred among you, and the attacks which are made upon the integrity of the faith. The things which had been previously hidden are now brought before us. Eutyches, who seemed honored with the clerical name, is now represented as extremely ignorant and imprudent, so that even the Prophet, Ps. xxxv., saith of him: *He hath devised iniquity in his bed.* What is more iniquitous than to hold evil thoughts, and not to take the advice of the wise and the learned? Into that pit do they fall, who, when any difficulty crosses them in their search for the truth, have not recourse to the Prophetical sayings, or to the Apostolical writings, or to the Evangelical authorities, but to themselves. Thus they become the teachers of error, since they had not been the disciples of the truth. What information could he glean from the sacred pages of the Testaments, who understands not even the first principles of the Creed itself. Even what is uttered throughout the world by all regenerated persons, is not yet planted in the heart of that old man."

Cap. 2.—"Not knowing, therefore, what he ought to

believe concerning the Incarnation of the Word of God, and being unwilling to gain any knowledge of it in the extensive field of the holy Scriptures, he should at least know from hearing, that the constant and uniform confession of the faithful throughout the whole world is: that they believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord, who was born of the Holy Ghost and the Virgin Mary. With these three sentences are the machinations of almost all heretics shattered. For, when the Father is believed to be God, omnipotent and eternal, it follows that the Son is co-eternal with him, differing in no respect from the Father, as being born God of God, omnipotent from omnipotent, co-eternal from eternal, not posterior in time, not inferior in power, not dissimilar in glory, not divided in essence: the same only begotten of the eternal Father is born eternal by the Holy Ghost of the Virgin Mary: which temporal nativity neither detracts from, nor adds to, the divine and eternal nativity, but totally tends to restore fallen man; to overcome death, and the devil who held the dominion of death: for we could not overcome the power of sin and of death, had he not assumed our nature and made it his own, whom sin could not pollute, nor death retain. Because he was conceived by the Holy Ghost in the womb of the Virgin mother, who begot and conceived him without violation of her virginity.

"But if the man could not draw from this pure fountain of the Christian doctrine the true knowledge, by reason that the splendor of the truth, is stifled by the innate darkness of his heart, he might have learned the heavenly doctrine published by the Evangelist, Matt. i.: *The generation of Jesus Christ, the son of David, the son of Abraham.* He might also have consulted the Apostle, Rom. i.: Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, which he had promised

before by his prophets in the holy Scriptures, concerning his Son who was made to him of the seed of David, according to the flesh. He might also have turned his attention to the prophesies, and learned God's promises to Abraham, Gen. xxii. 18 : *In thy seed shall all the nations of the earth be blessed;* and lest he would doubt the propriety of this seed, he might have followed the Apostle, Gal. iii. 16 : *To Abraham were the promises made, and to his seed.* He saith not : *And to his seeds,* as of many, *but as of one. And to thy seed, which is Christ.* He might have by heart the words of Isaias, vii., saying : *Behold a virgin shall conceive and bear a Son, and his name shall be called Emmanuel, which being interpreted, is, God with us.* He might, too, have faithfully read the same prophet's words : *A child is born to us, and a son is given to us, and the government is upon his shoulders; and his name is called the angel of the great counsel, wonderful, counselor, the mighty God, prince of peace, the Father of the world to come.* Not delusively saying that the Word was made flesh, and born in a human form of the Virgin without the reality of the maternal body. Or, he might have imagined that our Lord Jesus Christ is not of our nature, because the Angel sent to the blessed Mary, ever Virgin, saith, Luke, i. : *The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God,* that, although the child conceived of the virgin was of divine origin, the flesh of the child conceived was of the nature of the virgin conceiving it. But not so are we to understand that generation, singularly astonishing and astonishingly singular, that by the novelty of the creation, the propriety of the race be cancelled. For the Holy Ghost gave fecundity to the virgin, the reality of the body is assumed from her body, and when Wisdom built for itself a house, *The Word was made flesh and dwelt amongst us :* that is, in that

flesh which he asssumed from man, and which the spirit of rational life animated.

Cap. 3.—Therefore, the properties of each nature being preserved and united into one person, humility being received by majesty, infirmity by power, mortality by eternity, and, for liquidating the debt of our condition, the inviolable nature is united to the passible nature, that, consistently with our remedies, the one and the same mediator of God and men, the man Jesus Christ, might both die from the one and might not die from the other. Therefore, in the entire and perfect nature of true man is the true God born, whole in his own properties and whole in ours. For the properties which the deceiver introduced, and deluded man admitted, have no place in the Saviour. Not because he assumed a community of human infirmities was he a partaker of our sins. He assumed the form of a servant without a stain of sin, exalting human nature, not lowering the divine: for that emptying by which he, invisible God, made himself visible, the Creator and Lord of all things, willed to become one of mortals; the condescension was an act of mercy, not a defect of power. He, therefore, continuing in the form of God, the same was in the form of a servant made man, each nature retaining without defect its peculiar properties. And as the form of God cancels not the form of the servant, so the form of the servant lessens not the form of God. Because the devil gloried that through his fraud man had been deceived, stripped of his heavenly graces, bereft of immortality, and fallen under the dread sentence of death, and that he himself had found some solace in his miseries in the company of a fellow-prevaricator, and that God also had, consistently with justice, to commute his own decree in regard to man whom he had created in such dignity: a dispensation of the secret decree became necessary, that the immutable God (whose will cannot be

deprived of its benignity) would by a secret mystery carry into effect the former decree of his mercy towards us, and that man, hurried into crime by the devil's craft and wickedness, should not perish in opposition to God's purpose.

Cap. 4.—Wherefore, the Son of God, although receding not from his Father's glory, descends to this lower world, being generated in a strange order and novel birth. Strange order, because God, invisible in his own properties, is made visible in ours. He who is incomprehensible, condescends to become comprehensible. Existing before all eternity, he begins to be in time. The Lord of the universe, having veiled the immensity of his majesty, assumed the form of a servant. The impassible God disdains not to become a passible man, the immortal to submit to the laws of death. And he was in a novel birth generated, because the unviolated virginity which knew not concupiscence, ministered the material of the flesh. Therefore the nature of the Lord is assumed from the mother; not a sin is in the Lord Jesus Christ, born of the virgin's womb, because the nativity is miraculous, it is unlike our nature. For he who is true God, is also true man. And in this unity there is no illusion, since the humility of the man and the magnitude of the deity are there together. As God is not altered by the humiliation, so man is not absorbed in the dignity. Each form discharges its proper office in the community of the other; that is, the Word fulfills the office of the Word, and the flesh acts the part of the flesh. The one shines forth in the miracles, the other sinks under the injuries. And as the Word has not receded from the equality of his Father's glory, so the flesh has not relinquished the nature of our race. The Son of God and the Son of man is truly one and the same. God, inasmuch as the Word was in the beginning, and the Word was with God, and the Word

was God. Man, inasmuch as the Word was made flesh, and dwelt amongst us. God, inasmuch as by him were all things made, and without him was made nothing that was made. Man, inasmuch as he was made of a woman, made under the law. The nativity of the flesh is a display of human nature; the nativity from a virgin indicates the divine power. The infancy of the child is shown by the lowness of the cradle; the greatness of the Most High is attested by the voice of the angels. He is like men, whom wicked Herod seeks to destroy; but he is the Lord of all things, whom the wise men delight humbly to adore. Now as he comes to the baptism of his precursor, John, lest the divinity hid under the veil of the flesh remain unknown, the voice of the Father sounding from the heavens, declares: *This is my beloved Son in whom I am well pleased.* Whom, therefore, as man, the crafty devil tempts, the same, as God, the angelic choir divinely adores. To hunger, to thirst, to sleep, to be weary, is surely a human act. But to feed five thousand men with five loaves, to afford to the Samaritan woman a draught of the living water, that she might not thirst again, to walk with firm steps upon the sea, to command the tempest, and to allay the rolling waves, are undoubtedly manifestations of the divinity. Therefore, as it is not (that I may omit many things) the part of the same nature to weep in compassion over a departed friend, and to call him, after four days' interment, by his word, to life again, or to hang upon the tree, to turn light into night, to cause all the elements to tremble, to be pierced with the nails, and to open the gates of paradise to the robber's faith; so it is not the part of the same nature to say: *My Father and I are one*, and to say: *The Father is greater than me.* For, although in the Lord Jesus Christ be one person, that of God and man, however there is one thing from which the contumely is common in both, another

thing from which the glory is common. From our nature he has that humanity which is less than the Father; from the Father he has the divinity equal to the Father.

Cap. 5.—By reason, therefore, of this unity of person, to be understood in both natures, the Son of man is said to have descended from heaven, when the Son of God had assumed flesh of that virgin of whom he was born. And again, the Son of God is said to be crucified and buried, whilst he endured not these things in that divinity by which he is the only begotten, co-eternal, and consubstantial with the Father, but in the infirmity of our nature. Hence, we all confess in the creed the only begotten Son of God was crucified, dead, and buried, according to the saying of the Apostle, 1 Cor. ii. 8, For if they had known it, they would not have crucified the Lord of glory. And when our Lord himself and Saviour asked what was the faith of his disciples, saying, Matt. xvi., *Whom do men say the Son of man is?* and when they disclosed the various opinions of others, he saith: But whom do you say that I am? I, who certainly am the Son of man, and whom you see in the form of a servant, and in the verity of flesh, whom do you say that I am? And when Peter, being divinely inspired, and going to benefit by his confession all nations, saith: *Thou art Christ, the Son of the living God.* Being deservedly pronounced blessed by the Lord, he drew from the principal rock the solidity of power and of name, he who through revelation from the Father, confessed that he was Son of the living God, and Christ. For one of these properties, if admitted apart from the other, avails not to salvation. It is equally sinful to believe the Lord Jesus Christ, as God alone, aside from man, or man only without God. And the whole forty days after the resurrection were spent by the Lord in giving the clearest demonstration of both natures, the Godhead and the manhood. He conversed with his disciples, and drank

and ate in their company, and permitted his wounds to be closely examined by the faithful, in proof of his humanity. He entered in by the closed doors, stood in their midst, imparted by his breath the Holy Ghost, opened their understanding and expounded the gospels, showed the very wounds in his hands, and feet, and side, and the several other signs of his recent passion, saying : See my hands and feet, that it is I, myself : Handle and see : for a spirit hath not flesh and bones as you see me having, Luke, xxiv., John, xx : that it may be known that the individual properties of the divine and human natures abide in him, and that so we may understand that the Word is not what the flesh is, and that we confess the Word and the flesh to be the only begotten Son of God.

"In this sacrament of faith Eutyches has no share, since he confesses not our nature to be in the only begotten of God, neither by the humility of the mortality, nor by the glory of the resurrection. He trembles not at the saying of the apostle and evangelist, 1 John, iv. : *Every spirit which confesseth that Christ Jesus is come in the flesh, is of God, and every spirit that dissolveth Jesus, is not of God, and this is antichrist.* But what means, to dissolve Jesus, unless it to be to separate from him human nature, and to destroy with impudent figments the mystery of the faith by which we have been saved ? The person that is blind in regard to the nature of Christ's body, is blind, of course, with respect to his passion. For if he think not that the cross of the Lord was false, and doubt not the reality of the passion endured for our salvation, whose death he believes, he acknowledges also his flesh. He doubts not that he was a man of our flesh, whom he acknowledges to have been passible : for a negation of the true flesh is a negation of the corporal passion. If he admit the Christian religion, and turn not his ear from the preachings of the gospel, he would see what nature was it that hung

upon the cross and was pierced with the spear, and he would understand that from Christ's side flowed blood and water, to irrigate with the laver, and the cup, the Church of God. He would also hear the apostle, St. Peter, preaching that the sanctification of the spirit is effected by the sprinkling of the blood of Christ; neither would he carelessly read the words of the same Apostle, 1 Pet. i. xix.: *Knowing that you were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled.* Also, he would not oppose the testimony of St. John the apostle, saying, 1 John, i. 7: *And the blood of Jesus Christ, his Son, cleanseth us from all sin.* And again: *This is the victory which overcame the world, your faith;* 1 John, v. 4. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—This is he that came by water and blood; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, the water, and the blood. And these three are one. Certainly, the Spirit of sanctification, and the blood of redemption, and the water of baptism: which three are one, and remain individuals; and neither of them is separated from its connection. The Catholic Church exists and progresses by the belief that in Christ Jesus neither the humanity is apart from the true divinity, nor the divinity is without the true humanity."

Fulgentius, A. D. 500. *De Fide ad Petrum, Cap.* 2—"God loved the world so much that he gave his only begotten Son. God sent his Son into the world, not to judge the world, but to save it. He that is called the Son, if

the same be also the Father, would not be truly called the Son, because he would not be born of God, but of the Virgin only. In short, the Father would not declare from heaven by his own voice that he is his Son: *This is my beloved Son in whom I am well pleased.* Nor would the Apostle have said of the Father: *Who hath not spared his own Son, but delivered him up for all men.* All these divine sayings, promulgated for our instruction, must be true. It is a truth which the holy Catholic Church proclaims, that the Son alone was born of the Father, according to the divinity, and that he is, as well as the Father, immortal, impassible, and immutable God; and that according to the flesh, not the Father, but his only begotten Son, was born in time, without damage to his eternity, suffered without damage to his impassibility, died without damage to his immortality; as being true God and eternal life, he rose without loss to his incommutability. The Son is one eternal God with the Father. *I and the Father are one.* John, x. The same was made for us a true and perfect man. He is true man, in that he, being true God, has a true human nature; and he is a perfect man by having received human flesh and a rational soul. The only begotten God was once born of the Father, and once of the Mother. He was born of the Father, God the Word, and was born of the Mother the Word made flesh. Therefore, the Son of God is one and the same God, born before all ages, and born in time; and each nativity is of the one God; divine, according to which the Creator in the form of God is co-eternal God with the Father; divine, according to which, emptying himself, and receiving the form of a servant, he has formed himself by the reception of the same servile form, not only in the conception of the maternal womb, when he became man, but also he, God made man, came forth from the said maternal womb, and the same God made man hung upon the cross, and the

same God made man was deposited in the sepulchre, and the same God made man rose the third day from the dead, but the same God was laid in the tomb according to the flesh alone, and descended into hell according to the soul alone; which returning the third day to the flesh, the same God rose from the sepulchre according to the flesh which was laid in the sepulchre; on the fortieth day after the resurrection, the same God made man ascended into heaven, and sitteth at the right hand of God, from thence he shall come, at the end of the world, to judge the living and the dead. Therefore, the Word made flesh is the only begotten Son of God, the Lord Jesus Christ, mediator of God and men. And he is for this reason mediator, because he, God and true man, having with the Father the one nature of the divinity, and with the mother the same substance of the humanity, having from us even unto death the penalty of our iniquity, having from God the Father incommutable justice. For our iniquity, he died temporally; through his self-justice he is eternally living and will bestow immortality upon mortals. He has certainly preserved his humanity perfect in the perfection of his divinity. He has, by the reality and incommutability of his immortality, absorbed the reality of our mortality by meeting death. This is what St. Peter attests, 1 Peter, iii.: *Christ has swallowed down death that we may be heirs of eternal life.* St. Paul also teaches, 2 Tim. i. 10: *Christ hath destroyed death, and brought to light life and incorruption.* Therefore, Christ has tasted death because he was a true man, and he also swallowed down death because he is true God.

"Certainly, he, as the Apostle saith, died from infirmity, but he lives by the power of God; he is one and the same, who, according to the prophecy of holy David, Ps. lxxxvi. 5, *is made man in Sion, and the Highest himself hath founded her.* Consequently, neither is the divinity of Christ alien from the nature of the Father, ac-

cording to what is said: In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him; and without him was nothing made that was made; nor is his humanity alien from the nature of the mother, according to that the Word was made flesh and dwelt amongst us: for that nature which always remains begotten of the Father, has without sin assumed our nature by being born of the virgin. For neither could the eternal and divine nature be, by any means, temporally conceived and temporally born of our nature, had not the ineffable divinity, by the assumption of human reality, temporally received true conception and nativity. Thus the true and eternal God is truly conceived in time, and born of the virgin: for when the fullness of time came, God sent his Son, born of a woman, made under the law, to redeem those who were under the law, that we may all receive the adoption of the sons of God. John, the Evangelist, confirming the same position, after having said, The Word was made flesh and dwelt amongst us, declares: And we have seen his glory, the glory, as it were, of the only begotten of the Father, full of grace and truth. Thus he, the Creator and Lord of all spirits and bodies, that is, of all natures, has created the virgin, to be created of the virgin; and her whose creator he was, he made his mother, when he was conceived and born of her flesh; the immense and eternal God received the true material flesh; that according to the reality of the servile form, God would mercifully become man, and according to the form of God, the same God remaining man, would not lack the natural reality. Therefore, believe thus: that Christ the Son of God, that is, one person of the blessed Trinity, is true God, so that you doubt not that his divinity is born of the nature of the Father. And believe him thus to be true man, so that you imagine

not that his flesh is of a celestial or ærial, or of any other nature, but of the same nature with the flesh of all men; that is, the flesh which God himself created of the earth for the first man, and which he created for all other men, whom he creates from men by propagation. Although the flesh of Christ, and of all men, be of one and the same nature, this, however, which the word condescended to unite to himself from the virgin mother, is conceived without sin, born without sin; as according to it the eternal and merciful just God is both conceived and born, and the Lord of glory is crucified."

Ad Donatum de Fide Orthodoxa.—"Hear, O Israel, the Lord thy God is one God. This testimony is so clear and strong, that there seems to be no possibility of evading it. Since the faithful are forbidden by this precept to worship by any means two Gods, let them believe that the Father and the Son are naturally one God, so that they worship not the Father apart from the Son, nor the Son without the Father. If they deny that the Son is the Lord their God, they are at once refuted by the testimony of the heavenly Father, saying, through the mouth of the prophet, *Osee*, i. 7: *And I will have mercy on the house of Juda, and I will save them by the Lord their God.* That he is the Lord our God the truth itself teaches, where the confession of the holy apostle, Thomas, contradicts the heretical depravity, exclaiming, John, xx.: *My Lord, and my God.* Hence it follows, that when they confess without a doubt that the Father is Lord God, they are compelled by the prophetical and evangelical truth, to confess also that the Son is Lord God. Either let them confess that the Father and Son, the propriety of the persons being observed, are naturally one God; or, confessing the Father alone as their Lord God, then they must say that the Son is neither their Lord nor their God. When they say so, they shall never dare to call themselves Christians;

whereas, the Christian takes that name from Christ. He cannot be at all a Christian who denies that Christ is his Lord God. Therefore, let them confess that the Father and the Son are not two Lords, Gods, but one Lord their God, if they would hold the true faith, and would not be recreant to the legal and evangelical precept. Thus can they observe the sense and obligation of that commandment: *The Lord thy God thou shalt adore, and him alone shalt thou serve.* It is not allowed by the commandment so to adore God the Father as to neglect to adore God the Son. Whereas, it is certainly written of the Son, in Deuteronomy: Be glad, ye heavens, with him at once; adore him, all you his angels. Ps. xcvi. Of him holy David also says, Ps. lxxi.: And all the kings of the earth shall him adore, and all nations shall him serve.

For if the Son were not, according to the divinity, one God with the Father, certainly he would not be of the same nature with him; and if he were of another nature, he would be without doubt a creature. But if he were a creature, the authority of the holy Scriptures would not command, but rather forbid him to be served. The holy Scriptures, which truly and heavenly teach that there is one Lord God, proclaim that the Father is true God, and that the Son is also true God. Of the Father, St. Paul saith, 1 Thess. i. 9: You have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised up from the dead, Jesus, who hath delivered us from the wrath to come. This Jesus Christ is not Son of God the Father, in the manner that we are sons: he is the proper Son, we are redeemed sons; he is a begotten Son, we are made; he is the true, we are adopted sons. He who is the true Son is also the true God, not generated by adoption, but naturally begotten of the Father. In whom, true God and true Son, is the true divinity, for this reason, that he has the natu-

ral nativity from the Father. Wherefore, St. John saith : 1 John, v. 20 : We know that the Son of God is come ; and he hath given us understanding that we may know the true God, and may be in his Son, Jesus Christ. This is the true God and life eternal. To worship, therefore, the true God, and to serve the true God, certainly is not to change the truth into a lie.

Now hear a few words concerning the mystery of the Lord's incarnation. Christ the Son of God, who truly calls himself the truth, is true God as well as true man. In him is the plenitude of the divine nature, and also the plenitude of the human substance. For in him is the natural verity of the divinity, the natural verity of the rational soul, and the natural verity of the flesh. Wherefore, he has the natural divinity in common with the Father, and he has the natural humanity in common with the virgin mother. Therefore, if any man so predicates the true divinity in Christ, as to venture to deny his true flesh, he is not a Catholic Christian, but a Manichean here tic ; whereas, Christ himself saith to the doubting disciples : *Feel, and see* that a spirit has not flesh and bones, as you see me having.

Gregorius Magnus, A. D. 590. *Lib.* 17, *Moralium, Cap.* 18.—"That there be a rational victim, man was to be offered up ; and that he might cleanse man from sins, he should be a man and without a sin. But what man would be without sin if he descended from the mixture of sin ? Wherefore, the Son of God came, for our sake, into the womb of the Virgin, and was there made man for us. Human nature, not sin, is assumed by him. He was made a sacrifice for us: he offered his body for sinners, a victim without sin, which might die in the humanity, and cleanse by the justice.

Synodus Lateranensis Sub Martino Papa, A. D. 650. *In*

Consultatione 5, *Cap.* 2.—"If any person confess not, according to the Holy Fathers, that one of the blessed and consubstantial and adorable Trinity, God the Word, properly and truly descended from heaven, and was incarnated by the Holy Ghost and ever blessed Virgin Mary, and was made man, crucified in the flesh, suffered of his own accord for us, and was buried; ascended into heaven and is sitting at the right hand of his Father; and that he will come again with paternal glory, with the same flesh assumed by him, being intellectually animated, to judge the living and the dead, let him be anathema.

Cap. 3.—If any man confess not that the mother of God, the blessed and ever immaculate Virgin Mary, had properly and truly, in the latter days of the world, conceived of the Holy Ghost, and that she was inviolably delivered, her viginity remaining inviolate before and subsequent to the birth, let him be anathema.

Cap. 4.—If any man confess not that there are properly and truly two natures of one and the same our Lord and God, Jesus Christ, one born incorporally and eternally before all eternity, of God the Father, and the other in the latter days carnally, of the Virgin Mary; and that the same Lord and God, Jesus Christ, is consubstantial to God the Father, according to the Deity, and consubstantial to the Virgin, according to the humanity, and that the same is passible in the flesh, impassible in the Deity let him be anathema.

EIGHTH HERESY—ON THE CHURCH.

"The change in the action of the Church, which is a consequence of the altered state of the world, implies no dereliction of principle. In assimilating to the ages through which she passes, she preserves her identity and consistency."—*Brownson's Quarterly Review, Jan.* 1859.

Jer. xxiii. 16 : Thus saith the Lord of Hosts. Hearken not to the words of the false prophets, they speak the vision of their own heart, and not out of the mouth of the Lord. Hearken not to Brownson, he speaks the vision of his own heart, what he is not able to prove. He blasphemes the Eternal Truth, the Wisdom of God, who hath built his Church upon the rock against which the gates of hell shall never prevail. Matt. xvi. : I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. And again he saith unto him after his resurrection, John xxi. 17 : Feed my sheep. Upon him sole he built his church, unto him hath he entrusted the feeding of his sheep.

St. Augustine, de Unitate Ecclesiæ, C. 1, saith : The Church is certainly one which our forefathers called Catholic, which name denotes universality. This Church is the body of Christ, as the Apostle saith, Col. i. 18. : *He is the head of the body, the Church.* From which it is manifest that he who is not among the members of Christ cannot have Christian salvation. The members of Christ are connected together by the charity of unity, and by the same do they adhere to their head, which is Christ Jesus. The head is Jesus Christ, the only-begotten Son of God, the Saviour of his body : *Who was delivered up for our sins and rose again for our justification.* Rom. iv. 25 : His body is the Church, of which it is said, Ephes. v. 27 : That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.

Cap. 2.—Christ whole is head and body. The head is the only-begotten Son of God, and the body is the

church, bridegroom, and bride, two in one flesh. Whosoever dissent from the holy Scriptures in regard to the head, even if they exist in all places in which the church is extant, they are not in the church. And again, whosoever assent to the holy Scriptures concerning the same head, but communicate not with the unity of the church, they are not in the church ; because they dissent from the testimony of Christ himself with respect to his body, which is the church ; for example, whosoever believe not that Christ came in the flesh of the Virgin Mary, of the seed of David, as the Word of God evidently saith, or that he rose not again in the same body in which he was crucified and buried, even if they be found in all countries in which the Church is, certainly they are not in the Church, because they hold not the head which is Christ. In like manner, whosoever firmly believe that Christ Jesus, as already observed, came in the flesh, suffered, and rose again in the same flesh in which he was born, and that he is the Son of God, one God with God, and one with the Father, and the immutable Word of the Father, by whom are all things made, and dissent so from his body the Church, that they communicate not with the whole wherever it is spread, but are separated in some locality, it is evident that they are not in the Catholic church.

Remember that the Church is the body of Christ, and that Christ is the head of his body the Church: that Christ whole is head and body; that the head is the only-begotten Son of God, and that his body is the Church, bridegroom and bride, two in one flesh. Whosoever assails the infallibility of the Church attacks the infallibility of her head, Christ Jesus. The blasphemous assertion of Brownson—"that the Church hath altered her action, and conformed to the ages through which she passes," recoils upon the head Christ Jesus, who hath promised that he

will build her upon a rock—that he is with her all days, even till the end of the world, and that the gates of hell shall not prevail against her. Certainly Brownson, after having made such blasphemous charge upon the Church and upon Christ himself, can set up no pretensions to Christianity. The universality and perpetuity of the Church of Christ hath been, several hundred years prior to the event, foretold by the holy prophets.

Gen. xxii. 16. By my ownself have I sworn, saith the Lord ; because thou hast done this thing, and hast not spared thy only begotten Son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is on the sea-shore ; thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. It is also foretold that the Gentiles, who were previously barren, shall multiply in the Church of Christ, and that God's mercy will never more desert them.

Isai. liv. : Give praise, O thou barren, that bearest not : sing forth praise, and make joyful noise. Enlarge the place of thy tent, and stretch out the skin of thy tabernacles; spare not : lengthen thy cords and strengthen thy stakes : for thou shalt pass unto the right hand and to the left : and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities. Fear not, for thou shalt not be confounded, nor blush : for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood. For he that made thee shall rule over thee, the Lord of hosts is his name. Verse 8 : In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer. For the mountains shall be

moved and the hills shall tremble, but my mercy shall not depart from thee, and the covenant of my peace shall not be moved, said the Lord that hath mercy on thee. All thy children shall be taught of the Lord.

How sweetly is the holy prophesy fulfilled in these days! The Gentiles that were barren, whose works had no spiritual fruit, come to us with joyful noise and praises of God; they leave father and mother, brothers and sisters, house and home, and seek refuge in the bosom of the Church. The Holy Catholic Church passes on to the right hand and to the left, to the very ends of the earth; her children multiply as the stars in the heavens or the sand on the beach. She has to make the churches larger and their walls stronger. Our merciful Father, who chastiseth the child whom he loveth, saith: "A little while have I hid my face from thee, but with everlasting kindness have I had mercy on thee."

In every grove are decayed branches; so in the church are scandals and heresies, luxury, riots, covetousness; but this is no proof that she hath altered her doctrine, or conformed to the world. She weeps and mourns; she preaches the Word; she is instant in season and out of season; she reproaches, entreats, rebukes in all patience and doctrine. If she bring them to repent and do works of penance, they become living members of the body of Christ, and cause joy to the angels in heaven; but if they persist in the works of the flesh, and glory in their own shame, she cuts them off, lest the disease spread among the many; they are then as heathens and publicans. May God forbid that the pastor would slumber or sleep through fear, despair, or respect of persons, when the malady spreads. The captain who sees the leak, and takes no steps to check the influx, hath much to answer for; himself, and the crew, and the passengers will go down together. *The blind leading the blind fall into the pit.*

Near the end of the world the sinners grow numerous and rampant, that they bid defiance to God himself and to the Church ; many false prophets have arisen and seduced many ; iniquity hath abounded and the charity of many hath grown cold. The faithful should not despair or despond, if they persevere to the end: as the wheat is mixed with the cockle until harvest, when they are separated by the angels of God, so have the just to wait in fear and trembling among the sinners until they are separated by the angels, the messengers of God; lest in their abhorrence for the public depravity they hurl themselves out of the ark of Christ.

If there be sinners and scandalous persons, so there are shining lights in the Church. Behold the religious men and women who leave the world and follow Christ, who choose the best part, which shall not be taken away from them. In their saintly retreat they spend the time in contemplating on the vanity of this life, and the glory of the heavenly citizens, and doing good works : they open schools for the poor, nurse the sick, bury the dead, and work with their own hands the things that are good; that they may have means to relieve the indigent. Such apostolical fervor for the honor and glory of God, the spiritual and temporal welfare of their fellow-men, that rapidly spreads, even in our days, shows that the hand of God is not shortened and his promised aid is not withdrawn from his Church. Hence, thousands come from the east and west, from the north and south into the Church : in which they shall be inebriated with the plenty of God's house, and shall be made to drink of the torrent of his pleasure : for with him is the fountain of life, and in his light they shall see light.

But at this critical moment, the old serpent, as if envious of their felicity, and alarmed for the inroad that is being made upon his meeting-houses, transforms himself

into an angel of light, and suborns his ministers as ministers of justice ; he instigates Brownson to proclaim in his Review, that the Catholic Church is no more, that she has altered her principles, and assimilated to the ages through which she passes ; that she is not, in fact, the Church of God, but a creature of the world. And, shocking to relate, he sets aside not alone the Church, but the law of God, and substitutes what he calls the law of nature.

NINTH HERESY—ON THE LAW OF NATURE.

"The Church," he said, "was not instituted to be a Government, in the sense of a temporal or political Government. Her kingdom was not of this world. Her mission was not that of a civilizer, but that of establishing the kingdom of God upon earth, and taking charge of all that pertains to the soul or the eternal salvation of man. She was in the supernatural order, and in all that pertain to that order she was perfect, and had entire authority, and every Catholic bowed and must bow in humble and devout submission to her words. But while she educated the people and trained them for heaven, she did not necessarily educate statesmen or train them for the performance of their duties, or the administration of government, any more than she trained men to make hats, coats, boots, or shoes. This was not her work. She left natural society to its own imperfections, and left man to struggle there with his natural powers, and with the strength which Almighty God gave him. On this principle, while the Church proclaims the law of nature, and applies it in all matters which come within her purview, her work and her sphere lie in the supernatural order. She does not create the political order which prevails at any time. She never has done it. She came into the Roman world and she

commenced her divine work upon the Roman order of civilization, with the constitution of the political and social powers as she found them."—*O. A. Brownson's Lecture in Cooper Institute*, New-York, March 8, 1859. Published in the *Boston Pilot* on the 19th of the same month.

Deplorable is our condition, when a man calling himself a Catholic, pours forth such falsehood and blasphemy in a public hall before any audience of Christians.

On the contrary. The mission of the church was that of a civilizer, to establish the kingdom of God upon earth. Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Her mission was to teach the law and will of God, to bring all persons into the unity of faith and knowledge of the Son of God. Matt. xxviii.: Going, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even until the end of the world. Luke, xxiv.: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead the third day; and that penance and remission of sins would be preached in his name unto all nations, beginning at Jerusalem. Matt. xix. 17: If thou wilt enter into life, keep the commandments. He said to him: Which? And Jesus said: Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself.

That the Apostles promptly complied with the injunction of Christ Jesus is attested by the Apostle, Rom. x. 10: Their sound hath gone forth into all the earth, and their words unto the ends of the whole world; the fact is also confirmed by the six general persecutions

that were enkindled against them by the Roman emperors, in which they suffered all sorts of tortures—fire, racks, beasts, prisons—which they might have escaped merely by denying Christ crucified, bowing to the idols, or by confessing the law of nature. That the Church hath, in all ages, also proclaimed the doctrine of Christ, is manifest from the homilies of the holy Fathers, both Greek and Latin, which are extant in all parts of Christendom; from the definitions and decrees of the Sacred Councils, compiled in the Body of the Canon Law and Decretal Epistles of the Popes ; from Ecclesiastical History; from the obligation upon all pastors to have expounded every Sunday and Holiday a portion of Holy Writ to his flock ; and lastly, from the Catechism of the Council of Trent, translated by Rev. J. Donovan. And, I may add, from the Apology that was made for the primitive Christians in the second century, by Justin, martyr and philosopher, to the Roman Emperor and Roman Senate. That Apology is so truthful and heavenly, and so much to our present purpose, that I quote with delight an extract, regretting, meantime, that the limits of my work would not permit the insertion of the whole.

B. Justin M. and P. Pro Christianis Apologia 11, A. D. 150, saith:—Being convinced by the Reason and the Word, we have separated from them, (heathens,) and we follow the only and unbegotten God through his very Son; and we who formerly practised lewdness, now embrace chastity; we who were addicted to the magical arts, devote and dedicate ourselves to the good and eternal God ; we who highly prized the fruits and incomes of monies and lands, now throw our possessions into a common stock and divide them among all persons in distress ; we, who used to indulge in mutual hatred and quarrels, and would not cohabit with any persons not of our own sect, now live

under the tuition of Christ familiarly together ; we pray for our enemies, and strive by sweet conversation to gain those who unjustly hate us, that conforming to the spotless precepts of Christ, they may be inspired with hope of obtaining from God, the giver of all good things, the same rewards with us. And lest we appear to act so without foundation, we give the proof from the doctrine of Christ himself. And it is your duty, as mighty emperors and princes, to see whether our teachings and practices accord with sound morals and equity. Our Master's discourses are concise and clear; he was not a sophist nor disputer ; but he was the power of God, his Reason and Word. Wherefore, he hath said of chastity, Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart ; and, if thy right eye scandalize thee, pluck it out : for it is expedient for thee to enter blind of one eye into the kingdom of heaven, than to be sent, having two eyes, into eternal fire ; and, whosoever marry her that is put away by another man, committeth adultery; and, there are eunuchs who were born so from their wombs ; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven ; but all men take not this word.

And as in the eye of the human laws, people contracting a double marriage are culpable, so also, according to our teacher, are persons looking at a woman to lust after her, sinners ; for not alone is the man who really commits adultery rejected by him, but also the man willing to commit adultery ; because not only the deeds but the thoughts likewise are manifest to God. Really, great many of both sexes, from sixty to seventy years old, are among us who, having learned the discipline of Christ from their youth, preserve their purity and celibacy. And I glory to be able to show such persons in every rank of our people. And why should I allude to the countless

multitude who are converted from unbridled luxury to a virtuous life, and have learned our institutes? For Christ hath called not the just and the chaste to penance, but the impious, and the incontinent, and the unjust: for he speaks thus: I came not to call the just but the sinners to repentance. For the heavenly Father prefers penance before punishment. He hath inculcated this doctrine about loving all men: If you love them that love you, what thanks are to you? for fornicators do the same thing: but I say unto you, pray for your enemies, and love them that hate and persecute you. And in regard to the distribution of property to the needy, and that nothing should be done through vain glory, he giveth the precepts: Give to him that asketh of thee, and from him that would borrow of thee, turn not away: for if you give to them of whom you hope to receive, what thanks are to you? the publicans also do this. You shall not lay up for yourselves treasures upon earth, where the moth and the rust consume, and the thieves break through, but lay up for yourselves treasures in heaven, where neither the moth nor the rust consumes. What shall it profit a man, if he gain the whole world and lose his own soul? or what will he give in exchange for it? Gather up, therefore, treasures in heaven, where neither the rust nor the moth consumes. And be ye therefore accommodating and merciful, as your Father is accommodating and merciful, who maketh his sun to rise upon the good and bad and sinners. Be not solicitous for what you eat, nor for what you shall wear. Are you not better than the birds and the beasts? God feeds them also. Be not therefore solicitous for what you eat, nor for what you put on, for your heavenly Father knoweth that you need all these things. Seek first the kingdom of heaven, and all things shall be given to you. Where your treasure is, there also let your heart be; and do not these things, that you may be seen

by men, otherwise you will have no reward from your Father who is in heaven. Further, that we bear wrongs patiently; practice humility, and overcome anger with meekness, he teacheth this doctrine: To a man striking you on one cheek, turn the other. If a man take your cloak, let him take your coat also. Whosoever burns with anger, shall be condemned to fire. If a man force you to go with him one mile, go with him two. Let your works so shine before men, that they, seeing them, may glorify your Father who is in heaven.

God wills that we neither oppose nor imitate wicked men, but he exhorts that they be converted from their evil deeds and ways by patience and mildness. This we are able to prove in several of your people who were furious and truculent, but after having spent some time among us, became by a change of life totally other men; by imitating the regular life of the neighbors or associates in holding all earthly things as on the way; and by perceiving the extraordinary patience of our people in bearing injuries, and by trying their honesty in dealings. And that we swear not at all, and that we speak at all times the truth, he thus commandeth: Swear not at all, but let your speech be: Yea, yea; No, no: what is added to these comes from evil. That God alone is to be worshiped he taught thus, saying: This is the greatest commandment: The Lord thy God thou shalt adore and him alone thou shalt worship with all thy heart, and with all thy power: the Lord who hath made thee. And as a certain man came to him and said: Good Master, he answered, saying: None is good but God alone, who hath made all things. Whosoever live not according to the doctrine which he hath inculcated, though they profess that doctrine on the tongue, are not, there is no doubt, Christians. Not the professors *alone, but those who prove, meantime, the profession by works, shall be saved.*

For thus he saith : Not every person who saith to me: Lord, Lord, shall enter into the kingdom of heaven ; but he who doth the will of my Father, who is in heaven. For he who hears me and doth the things that I say, hears him who hath sent me. A great many shall say to me : Lord, Lord, do we not in thy name eat and drink, and perform miracles ? And then I shall say to them : Depart from me, you who work iniquity. Then there will be weeping and gnashing of teeth, when the just shall shine as the sun, but the unjust shall be sent into everlasting fire. Many will come indeed in my name, being outwardly dressed with the skins of sheep, whilst they are inwardly ravening wolves. From their works you shall know them. Every tree bearing not good fruit is cut out and thrown into the fire. But we beseech, that those who spend not a life according to his precepts, and who are only called Christians, be punished also by you. We everywhere surpass all people in paying taxes and assessments to those who are appointed collectors by you, as we have been taught by him. For at that time, some persons coming asked him : Is it proper to pay tribute to Cæsar ? Who received this answer from him : Tell me whose image that coin bears ? When they answered, Cæsar's. He saith : Give ye therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

Wherefore, we adore God alone, and joyfully serve you in all other things, acknowledging that you are the rulers and emperors over men, and praying, meantime, that you may enjoy, with sound mind, your imperial dignity. But if you do not shield and protect us, who thus pray for you, and contribute our whole property towards the public weal, we believe and are rather certain that our good works will not be lost ; that each person shall, according to his merits or sins, receive eternal reward or

eternal punishment in everlasting fire ; that he must render an account in proportion to the degree of power which he hath received from God : as Christ indicates, saying : *To whom God hath given much, of him much shall he demand.* Look at the end of each of your imperial predecessors, who have met the common death of all men.

The above extract is from a Greek edition of the works of St. Justin, in folio, Coloniæ 1686. Eusebius, Eccl. Hist. Lib. iv., ch. 13, saith, that the Apology had the effect of gaining peace for the church; that the pagan Emperor, Antoninus Pius, had issued positive orders to all the governors of the provinces to molest the Christians no longer.

Will Brownson, after having seen Justin's apology, say that the Church is not a civilizer ; that she leaves statesmen to legislate and govern at will; that she leaves natural society to its own imperfections ; and leaves individuals to struggle in society with their own natural powers ; or that the Church proclaims the law of nature? Accursed Brownson must be either supinely ignorant of ecclesiastical history and of the Catholic teaching and practice, or a ruthless infidel sent by the devil to demolish the whole Christian religion.

Brownson saith : " She (Church) was in the supernatural order, and in all that pertain to that order she was perfect and had entire authority, and every Catholic bowed and must bow in humble and devout submission to her words ; but while she educated the people and trained them for heaven, she did not necessarily educate statesmen or train them for the performance of their duties on the administration of government, any more than she trained men to make hats, coats, boots, or shoes. This was not her work. She left natural society to its own imperfections, and she left man to struggle there with

his natural powers. While the church proclaims the law of nature, and applies it in all matters which come within purview, her work lies in the supernatural order."

It is reported that there is in these days a propensity among many to set aside the law of God and of the Church, for the laws of nature and of their passions. Keen-eyed Brownson, perceiving that propensity, goes to make the most of it, to convert it to his own pecuniary advantage ; accordingly he pours out a lecture in Cooper Institute which is the most likely to tickle the fancy and open the purse of his whole audience. He tells the statesmen that the Church never interferes with their education, and that they, of course, are at full liberty to legislate as they please; he tells individuals that the Church never meddles with them, and that they may struggle in the world with their own natural powers; and he tells society at large that it hath nothing to hope, nothing to fear from the Church, and that they are left to their own imperfections, to think and act as their natural instincts direct.

We have seen in the premises that he has wheeled to every point of the compass, and been carried about with every wind of doctrine; that he roamed among the manifold sects in Massachusetts, becoming in rapid succession a Socinian, Arian, Valentinian, Manichean, and a nominal Catholic ; but now he discards all revealed religion, adopts the law of nature, and turns out a deist, though he does not say what the natural law is, or in what volume it is found. But it may be asked, what thing is a deist ? I give the description of him from *Bell's Dictionary of Religions.*

"A Deist is a man that believes the existence of God rejects all revelation, and that pretends to believe in natural religion." Then he sends overboard both Testaments,

the labors of the Apostles, the Church, and the Hierarchy. He is therefore on a level with the heathens and the untutored Indians, who believe what they please and pay homage their own way to a Supreme Being. But suppose a poor wretch abandoned from his birth by his unnatural parents, and doomed to herd with the brutes of the forest, will Brownson inform us what religion will a creature thus brutalized adopt? Most probably his religious ideas, if he have any at all, will not far exceed that of his associates, the wild beasts. If there be upon earth a religion which may be properly called natural, why did not the ancient philosophers, Plato, Socrates, Epicure, and Cicero agree among themselves, or with the modern Deists, in regard to its import? This chimerical religion consists, as they say, in *adoring God* and living a life of honor and integrity. But how are they to adore God? Merely by an interior worship, or by sensible signs? by the Jewish sacrifices, or those of the heathens according to the caprice of individuals or agreeably to a stated form? All this may be a matter of indifference in the eyes of Brownson and every other Deist.

In their supposition, all the absurdities, all the crimes perpetuated through a motive of religion by ancient or modern infidels, by Mormons, Free-Lovers, Free-Thinkers, thieves, church-burners, constitute the natural religion of the Deists. Moreover, all are reputed men of honor and integrity with the Deists that observe the laws of their country, however unjust and unnatural these may be. The Chinese, for instance, sells, exposes, and even murders his children; the Arabian robs and massacres the strangers; the Algerine pirates rob on the high seas. If all this accords with the honor and integrity of Deists, the world hath good reason to tremble. Deism, therefore, may be fairly defined: The doctrine of those who admit the existence of a God, without explaining their

notions of the divinity; a worship, without determining its form; a natural law, without any knowledge of its precepts; and who reject revelation without so much as investigating the proofs of its existence. In a word, it is a system of irreligion without the semblance of conviction; the unhallowed privilege of believing and acting as they please. If it be pretended that the system is backed by arguments, this is mere delusion; they consist of sophistry and silly objections against revelation, which are as shallow and inconclusive as its doctrine is destitute of reason and truth.

The Deists acknowledge Protestants to be their primogenitors, but think them timid reasoners, in not daring to advance, when there was no obstacle to impede their progress on their way to truth. The first Deists appeared, in fact, immediately after the Socinians, and were previously Protestants. In England they began to show themselves under the protectorate of Cromwell, in the midst of the contests between High-churchmen, the Puritans, and Independents. Their irreligious system passed thence into Holland and France, where it quickly generated atheism. For it is a well-known fact, that all the fashionable infidels in those countries, after having preached Deism for fifty years, ultimately professed atheism in all their succeeding publications."

Had Brownson noticed what the holy Apostles suffered in carrying the gospel to the ends of the world; how they were dragged before judges and tribunals, hunted by Jews and Gentiles, mocked by Scribes and Pharisees; mangled upon racks and hurdles, roasted upon slow fires, torn into pieces by lions and tigers, because they preached Christ crucified: had he seen the Orations of the early Fathers, Ignatius, Justin, Polycarp, Cyrill, Athanasius, Basil, Tertullian, and the rest, against the heathen Greeks

and the immorality of their idolatrous worship, and against the empty sophistry of the pagan philosophers, Orpheus, Aristotle, Epicure, Socrates, and so forth; or had he read the triumphant conflicts in after ages held by SS. Jerome, Cyprian, Augustin, Leo, Ambrose, Irenæus, Epiphanius, with the heretics and schismatics, he would not have the madness to write that the Church is not a civilizer, or that she leaves all persons to their natural powers and to follow their own ways.

As his allusion to the original introduction of Christianity into the Roman Empire may lead the light reader to the belief that he is something, I shall show from the Supreme Pontiff that his assertion hath no foundation whatever.

Papa Leo 1. Sermo 1, *in Natale Apostolorum Petri et Pauli, A. D.* 440, saith: That the ineffable blessing of the Christian religion be diffused through the whole world, divine Providence hath prepared the Roman Empire. It was God's will that many kingdoms would be confederated under one government, that the general doctrine might easily reach the people who were under the rule of one city. This city, ignorant of the author of her exaltation, was, whilst she ruled almost all nations, a slave to the errors of all nations. She deemed herself very religious, because she rejected no falsehood. Hence the faster she was held in the chains of the devil, the more miraculously she is delivered by Christ. For the two Apostles, after they were endowed with the gift of tongues by the Holy Ghost, received the world as a field for preaching the gospel; and after they divided among themselves the different nations of the earth, the most blessed Peter, prince of the Apostolical order, is destined for the capital of the Roman Empire; that the light which was revealed for the salvation of men might more

readily spread itself from the head through the entire body of the universe. Where is that nation from which people were not then in this city? Here were the theories of the philosophers to be shattered; here were the phantoms of the worldly wisdom to be blown up; here were the sacrifices of the demons to be exposed; here was the impiety of sacrilege to be overthrown; where there was collected together with fanatical superstition whatever of error or falsehood had appeared in any part of the world.

Towards this city, wherefore thou, Peter, most holy Apostle, wert not afraid to come, the Apostle Paul, thy co-laborer also being yet engaged in organizing other churches: thou hast entered with more firmness into the forest of roaring beasts, this ocean of troubled depth, than when thou didst walk upon the heaving sea; thou who didst tremble in Caiphas' house before a servant-maid, art not afraid of the Roman mistress of the world. Was there less terror in the judgment of Pilate, or in the cruelty of the Jews; or less power in Claudius, or less barbarity in Nero? The ardor of thy charity subdued thy fear. Thou didst not yield to fear when thou didst consider the salvation of those whom thou didst undertake to feed. The foundation of this intrepid charity thou hast then especially laid, when thy profession of the love of God was confirmed by the mysterious threefold interrogation. There was no more then required from thy firm resolution, than that thou wouldst share that bread with which thou hast been richly nourished, in feeding the flock of him whom thou didst love.

The innumerable miracles, the manifold graces and gifts which thou hast experienced, gave thee additional confidence. Thou hast ere now educated the Jewish Proselytes; thou hast founded the Antiochian Church, where the dignity of the Christian name first took its rise; thou hast filled

with the laws of the gospel preaching Pontus, Galatia, Cappadocia, Asia, and Bithynia, being neither doubtful of the success of thy work, nor ignorant of the term of thy life. Thou hast planted in the Roman citadels the trophy of the cross of Christ, whither, by the decrees of heaven, the renown of thy dignity and the glory of thy passion went before thee.

Remark, that as soon as Peter hoisted the cross in Rome, and promulgated a doctrine that was repugnant to flesh and blood, preached Christ crucified, the idols fell into contempt; the sybills lost the power of divination; the seers are confounded; the philosophers are puzzled; the pagan emperors are alarmed. The old serpent, the implacable enemy of man, becoming jealous for the inroad that is being made on his temples and infernal regions, enkindles a general persecution against Christ and his disciples. The Christians are hunted, dispersed, and exposed to all sorts of tortures, and even the apostles Peter and Paul are thrown into the dungeon and soon after crowned with martyrdom. And why have the Gentiles raged and the people devised vain things? the kings of the earth stood up, and the princes met together against the Lord and against his Christ? Let us break their bands asunder, and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them; and the Lord shall deride them.

Notwithstanding, Brownson saith, "that the mission of the Church was not that of a civilizer; that she does not educate statesmen for the performance of their duties, and that she leaves natural society to its own imperfections, and man to struggle with his natural powers;" that she leaves, in short, all classes to think and act as they please. That she came into the Roman world, and commenced her divine work upon the Roman order of

civilization. Behold the rhapsody of a mad infidel, who shuts his eyes against the lessons of history, and against facts that are well known to all men; whose only aim and object is, as if the devil hath entered into him, to restore paganism and the law of nature on the ruins of the Christian religion. Hearken to the Apostle, Ephes. ii. 1 : When men are dead in their offences and sins, they walk according to the prince of the power of the air, of the spirit that now worketh on the children of unbelief; in which also we were by nature children of wrath ; but God, for his exceeding charity, hath quickened us together in Christ. And again, Rom. ii. 12 : Whosoever hath sinned without the law, shall perish without the law. Remember, that whilst the children of unbelief would bring us back to the law of nature, the holy Apostle teaches that we are by *nature* children of wrath, in which wrath we would continue, had not God, in his infinite mercy and love for us, sent his only Son, born of a woman, born under the law, to redeem and save us. The Apostle moreover teacheth, that they who are without the law of God shall be judged without the law.

TENTH HERESY.

He denies the Lordship of Christ.

Saying : "The Kingdom of the Church was not of this world." By denying the kingdom or authority of the Church over worldly matters, he denies the lordship or dominion of Christ, the Omnipotent God, over temporal affairs. By asserting that the Church interferes not with the education of statesmen, and that she leaves natural society to its own imperfections ; that she leaves, in short, all classes full liberty to follow their own natural impulses, he extends his blasphemy to Christ himself: for *the Church is the body of Christ, and Christ is the head of his*

body, the Church. Col. i. 18 : "Christ whole is head and body. The only-begotten Son of God is the head, and the Church is the body, bridegroom and bride, two in one flesh." *B. Augustin, de Unitate Ecclesiæ.* The authority of the Church over temporal matters is heretofore proved, page 230, and now I am going to demonstrate from the Testaments and tradition,—

That Christ Jesus is Lord and Owner of all things, both spiritual and temporal.

Psal. ii. 6.—But I am appointed King by him over all Sion, his holy mountain, preaching his commandment. The Lord hath saith to me : Thou art my Son, this day have I begotten thee.

Matt. xxviii. 18.—All power is given to me in heaven and on earth.

Luke, x. 22.—All things are delivered to me by my Father.

John, i. 3.—All things were made by him ; and without him was made nothing that was made. The world was made by him and the world knew him not. He came into his own (property,) and his own (people) received him not—In *propria* venit et *sui* eum non receperunt.

Coloss. ii. 10.—Beware lest any man cheat you by philosophy and vain deceit ; according to the tradition of men and not according to Christ : for in him dwelleth all the fullness of the Godhead corporally—*who is the head of all principality and power.*

1 Tim. vi. 15.—Keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ, . . . who is the blessed and the only Mighty ; *the King of kings and Lord of lords.*

Apoc. xvii. 14.—These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings.

Apoc. xix. 16.—And he hath on his garment and on his thigh written : King of kings and Lord of lords.

Symbolorum Apostolorum.—I believe in Jesus Christ, his only Son, our Lord.

Whereas, it is thus declared of Christ Jesus : that all power in heaven and on earth is given unto him ; that all things are delivered unto him ; that all things were made by him, and without him nothing that was made ; that he came into the world, which was his own property, although his own people received him not ; that in him dwelleth the fullness of the Divinity ; that he is the head of all principality and power ; and that he is the King of kings and Lord of lords ; his lordship or dominion over all things both temporal and spiritual is made manifest in Holy Writ. Now let us see how it is defined by the Holy Fathers, Popes, and Sacred Councils.

Con Nicænum, A. D. 325. *In Symbolo.*—I believe in one Lord, Jesus Christ, the only-begotten Son of God. Consubstantial with the Father ; by whom were all things made. Who for us men, and for our salvation, descended from heaven. And he was incarnated by the Holy Ghost of the Virgin Mary : and he was made man.

Athanasius, A. D. 340. *In Symbolo.*—The Father is almighty, the Son almighty, and the Holy Ghost almighty; yet they are not three almighties, but one almighty.

Also, the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

Therefore this is the right faith, that we believe and confess that the Lord Jesus Christ, the Son of God, is God and man, perfect God and perfect man, of a rational soul and human flesh subsisting. For, as the rational soul and the flesh is one man ; so God and man is one Christ.

Faustinus, A. D. 380, *Libro de fide contra Arium, Cap.* 3. That the Son of God is omnipotent and unchangeable, and that the omnipotence of the Father and of the Son is one.

Let us also shatter another of their blasphemies, by which they say that the Son is not omnipotent, by whom, as they themselves also confess, all things were made. Let him, in order to prove that the Son is not omnipotent, show one work of the Father which the Son has not also made. Or, since there is no work extant which is not the production of the Father and of the Son; the Son is, without doubt, also omnipotent, doing whatever things the omnipotent Father doeth.

Ruffinus, A. D. 390. *In explicatione Symboli.*—"Hence the following sermon also pronounces the Lord omnipotent. But omnipotence is said, from the fact that he holds the dominion of all things. And the Father holds all things through the Son, as the Apostle also saith, Coloss. i. 16, *All things were created by him and in him.* But if by him the Father hath ordained the ages, and by him were made all things, he is also heir of all things, and he holds therefore, through him the dominion of all things. Because, as the light is from light, and the truth is from the truth, so the omnipotent is born from the omnipotent. Hence, it is written in the Apocalypse of John, iv. 8, of the Seraphim: And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was and who is, and who is to come. Consequently, he who is to come is called almighty. And what other person is to come but Jesus Christ, the Son of God." Whereas all people, especially the learned, like to drink at the fountain-head; to go back to the early ages, and see with their own eyes the doctrine that came down through the holy Apostles from Christ Jesus, in regard to the Unity and

Trinity of God, and the omnipotence and Lordship of God made man, over all things, visible and invisible, I would earnestly recommend that they consult the Justinian Code, *Codicis, lib.* 1, *tit.* 1. The edicts there recorded show that the same Catholic doctrine which we hold, was held and confessed in the year 380, through the length and breadth of the Roman empire; that it was at that early period the religion of the mighty emperors, Gratian, Valentinian, Theodosius, Justinian and Constantine. Said edicts are reluctantly omitted here by reason of the narrow limits of my epitome.

Vincent Lireninsis, A. D. 430. *Comm. Cap.* 21.—"We must confess that in Christ Jesus man is united to God in the unity of person, for which reason the properties of God are individually and generally attributed to man, and the attributes of the flesh are ascribed to God: It being written, John, iii. 13: *The Son of man descended from heaven.* And again, 1 Cor. ii. 2: *The Lord of majesty was crucified upon earth.*

Cap. 22.—"Blessed be the holy Catholic Church, that holds that there are in Christ two true and perfect substances, and one only person; and that by reason of the unity of persons in the divine and ineffable mystery, the properties of God can be attributed to man, and the properties of man can be applied to God."

Leo Magnus, A. D. 450. *Epist. decima ad Flavianum.*—"The properties of each nature are preserved and united in the person of Christ: weakness is assumed by omnipotence, lowness by greatness, mortality by eternity. He assumed the form of a servant without the stain of sin, exalting human nature, not lessening the divine: for that emptying in which the invisible God, and the Creator and Lord of all, condescended to become one of mortals, had been a display of mercy, not a defect of power. There-

fore, he, continuing in the form of God, had created man, and he also in the form of a servant was made man. And each form retains, without diminution, its peculiar properties."

Gregorius Magnus, A. D. 590, *De Pastorali Cura, Pars.* 1. *Cap.* 3.—"*James*, iii. 1: *Be not many masters, my brethren.* The Mediator of God and men, who surpasses in wisdom and knowledge even the celestial spirits, and who reigns in heaven before all ages, has forbidden mankind to accept of sovereignty upon earth : for it is written, John, vi. 15, that when Jesus knew that they would come and forcibly take him, and make him king, he fled again to the mountain alone. Who could with more justice rule over mankind, than he over the people whom he had created ? But as he became man, both to redeem us by his passion and to instruct us by his conversation, he would not, to the purpose of edifying his followers by an example, be made a king ; whilst he voluntarily came to the altar of the cross, he fled from the proffered dignity ; he sought the ignominious death, to teach his members to flee the smiles of this world, and to tremble not at persecution for justice sake, but to shudder at prosperity : for the one vitiates the heart with pride, and the other wipes off the dross ; in prosperity, man forgets himself ; in adversity, he is brought, willing or unwilling, to a knowledge of himself."

Hom. x. *de Epiphania* on Matt. ii. 11.—"The wise men entering into the house found the child with Mary, his mother, and falling down they adored him ; and opening their treasures they offered to him gifts, gold, frankincense and myrrh. The gold appertained to a king, frankincense is used in the sacrifices of God, and with myrrh are embalmed the bodies of the dead. Wherefore the wise men proclaim by the mystical presents the proper-

ties of him whom they adore: by the gold, that he was king, by the frankincense, that he was God, and by the myrrh, that he was mortal man. However, there are some heretics who believe that he is God, but would not at all believe that he reigns everywhere: they offer him indeed the frankincense, but they would not offer also the gold. And heretics there are, that think he is a king, but deny that he is God: they offer him the gold, but offer not the frankincense. And some heretics there are, that confess that he is both God and King, but deny that he assumed mortal flesh: they offer him the gold and frankincense, but refuse him the myrrh of assumed mortality.

"But let us offer at the Nativity of our Lord, gold, to manifest our belief in his universal reign; frankincense, to confess that he who appeared in time, had been God before all ages; and let us offer the myrrh, to declare our belief that he, whom we believe to be impassible in his divinity, is mortal in our flesh."

Joannes Papa XXII., A. D. 1276. *Extravag. de Verborum Signif. Cap.* 4.—"Whereas it has been several times questioned among scholastics, whether obstinately to affirm that our Redeemer and Lord, Jesus Christ, and his apostles, had neither in particular, nor in common, any things, is to be considered, whilst contrary opinions are held upon the question, as heretical.

"We, willing to put an end to this dispute, do, with the advice of our brethren, declare, in this perpetual decree, that an obstinate assertion of this nature, as it evidently contradicts the Scriptures, saying in many places that they possessed some things, and openly insinuates that the very Scriptures, whereby the articles of the orthodox faith are certainly proved, contain in the premises the leaven of a lie, and therefore renders the Catholic

religion, by totally shaking its foundation, doubtful and uncertain, must be deemed erroneous and heretical.

"Besides, to assert obstinately hereafter that our said Redeemer and his Apostles had no right of using the things which the Scriptures say they possessed; no right of selling or bestowing them, or of acquiring thereby other things, which however they had done thereby, as the Scriptures testify, or expressly suppose that they might have done so, whereas such an assertion openly implies that the use of such things and management in the manner above mentioned, is not just, which is manifest blasphemy, to think of the usage, transactions, or doings of our Redeemer, Son of God, contrary to the holy Scriptures, and injurious to the Catholic doctrine, that assertion, when obstinate, we do with the advice of our brethren, declare must be henceforward justly deemed erroneous and heretical. *Dated at Avignon, 2 Idus Nov., the 7th year of our Pontificate.*"

Con. Tridentinum, A. D. 1547, *Sess.* v., *Can.* 21.—If any man say that Christ Jesus had been given to men by God as a redeemer in whom they would confide, not also as a legislator whom they should obey, let him be anathema.

Catechismus Con. Trid. A. D. 1563. *De Symbolo, Art.* 2. *In Dominum nostrum.*—"Christ, not only as God, but as man and a partaker of our nature, we also acknowledge to be a king: of him the angel testifies, Luke, i. 33: He shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. Although descended from the most illustrious race of kings, he obtained not this kingdom by hereditary or human right, but he was king because God bestowed on him, as man, whatever of power, of greatness, and of dignity, human nature is adequate to receive. To him, therefore, he delivered the government of the whole world, and to his sovereignty, which has al-

ready commenced, all things shall be made fully and entirely subject on the day of judgment."

Dominum nostrum.—"Of our Saviour many things are recorded in Scripture, some of which clearly apply to him as God, and some as man; because from the different natures he received the different properties which belong to each. Hence, we say, with truth, that Christ is Almighty, Eternal, Infinite; these attributes he has from his divine nature; again, we say of him, that he suffered, died, and rose again, which manifestly are properties compatible only with his human nature.

"Besides these, there are some others common to both natures; as when, in this article of the Creed, we say: *Our Lord*, a name strictly applicable to both. As he is eternal as well as the Father, so is he Lord of all things equally with the Father; and as he and the Father are not, the one, one God, and the other, another God, but the one and the same God, so likewise he and the Father are not, the one, one Lord, and the other, another Lord. As man, he is also for many reasons appropriately called *our Lord;* and first, because he is our Redeemer who delivered us from sin. This is the doctrine of St. Paul, *Phil* ii.: he humbled himself, becoming obedient unto death, even to the death of the cross, for which cause God hath exalted him, and hath given him a name that is above all names, that in the name of Jesus every knee should bend, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. And of himself he saith, Matt. xxviii., after his resurrection: All power is given to me in heaven and on earth. He is also called *Lord*, because in one person both natures, the divine and human, are united; and even if he had not died for us, he had deserved, by this admirable union, to be constituted common Lord of all created things, particularly of the

faithful, who in all the fervor of their soul obey and serve him.

"*De Oratione Dominica—Adveniat regnum tuum.* Although, even in his life, the pious and the holy are, in a special manner, under the kingly power of God, yet our Lord himself informed Pilate, John, xviii. 36, that his kingdom was not of this world; that is to say, had not its origin from this world, which had been created and is doomed to perish. For in the manner which we have mentioned do emperors, kings, republics, governors, and all others, at the call or election of the people, rule our cities and provinces, or those who by violence or usurpation have gained the supreme power. Not so Christ our Lord, who, as the Prophet declares, Ps. ii. 6, is appointed king by God."

As my proofs end here, let us recapitulate them. We have seen it declared in holy Writ, that all power in heaven and on earth is given by God to Christ Jesus; that all things were made by him, and without him nothing was made; that he came into his own, although his own people received him not; that in him dwelleth the fullness of the divinity; that he is the head of all principality and power; that he is the King of kings and Lord of lords. Is it not then conclusive, that Christ Jesus is omnipotent God, Lord and Proprietor of all things, visible and invisible, temporal and spiritual?

We have seen it defined in the Athanasian Creed, which was composed against the Arians in 340, and which is adopted and constantly used by the Catholic Church from that year to this, that the Son is Almighty God, and Lord of all things, as the Father is; that his Lordship is an attribute of both natures—of the divinity and humanity.

We have seen it proved by St. Vincent of Lirens, that

the properties of God are particularly and generally ascribed to man, and the properties of the flesh are in the same manner attributed to God. Therefore, omnipotence and dominion over all things appertain to both natures in Christ.

We have seen it settled by Pope Leo, that the properties of the divine and human natures are united in the one person of Christ; that in the integral and perfect nature of a true man, was the true God born, entire in his own, and perfect in our properties. Consequently, as omnipotence and lordship over all things, visible and invisible, are attributes of the Godhead, you must also believe and confess that they are properties of his manhood, unless you divide Christ; but every spirit that dissolveth Jesus, is not of God, but of Antichrist. 1 John, iv. 3.

We have seen it declared by Pope Gregory the Great, that none could with more justice rule over mankind, than Christ Jesus could over the people whom he created; and that we must offer, at the nativity of our Lord, gold, frankincense, and myrrh: gold, to signify his universal reign; frankincense, to confess his Godhead; and myrrh, to denote that he who is impassible in his divinity, is mortal in our flesh.

We have also seen it defined by the Pope, John, xxii. that if any man obstinately assert that our Redeemer and his Apostles had no right to use, sell, or bestow the things which, according to the Scriptures, they possessed, he will incur the guilt of heresy and blasphemy.

The holy Council of Trent defines that Christ Jesus is given to men both as a Redeemer and a Legislator. Who can say that he did not legislate on worldly affairs and property, as well as on faith or spiritual matters? Will he say, as the horrid Jews said, Luke, xix. 14: *We will not have this man to reign over us?*

The Council of Trent Catechism, which was issued by the authority of the holy Council of Trent, revised approbated, and edited, as the true exposition of the Catholic faith and doctrine, by the Supreme Pontiff, translated into all languages, and adopted in every Church of Christendom, defines that Christ, not alone as God, but also as man, is king, and that of his kingdom there shall be no end. Can it be asserted that the absolute dominion of the eternal and omnipotent God over all things, visible and invisible, temporal and spiritual, is lost or forfeited the moment he became man?

The same Catechism, moreover, defines that God conferred upon Christ Jesus all power, greatness, and dignity, which human nature is adequate to receive. Whilst the lovers of mammon deem themselves capable of owning, and using, and bestowing money matters, will they deny the same power and right to God made man? If they do so, they are not Christians, but Arian and Unitarian heretics.

Further; the same Catechism defines, that as the Saviour is both God and man, some properties, such as Almighty, Eternal, Infinite, apply to him as God; and others, such as suffering, rising from the dead, and ascending into heaven, belong to him as man; whilst other properties are common to both natures—to his Godhead and manhood, such as Lordship. As the Father and Son are coeternal, so the Son is Lord of all things as well as the Father; that Christ Jesus is called Lord for several reasons: first, because he redeemed us; second, because all power in heaven and on earth is given to him by the Father; that although descended from the most illustrious race of kings, he derived not his kingdom from this world, from the call or election of men, but he was appointed king by God, and that of his kingdom there shall be no end.

However, from a false interpretation of the text in

John xviii. 36, *My kingdom is not of this world*, the unbelievers assert that as the kingdom of Christ, the Omnipotent God, is not of this world, he has left the whole management of worldly affairs to the people. But the unbelievers neglect to say by what rule or law the people are to transact their worldly affairs, or whether they are to be guided by no law, or principle. Shall the knaves and sharpers have liberty to cheat and circumvent the ignorant simpletons, the strong and the mighty have lisence to grind and devour the weak ones, as the lion and the whale eats up the small fry? If things come to this pass, society is but an assemblage of brute beasts, a community of barbarous heathens, collected together, not by brotherly love, but by the instincts of self-interest. That the unbelievers take the sacred text in the wrong sense is made manifest by a little reflection.

Joannes xviii. 36.—Regnum meum non est de hoc mundo : si ex hoc mundo esset regnum meum ministri mei utique decertarent ut non traderer Judæis ; nunc autem regnum meum non est hinc.

My kingdom is not of this world ; for if my kingdom were from this world, my servants would certainly strive that I would not be delivered to the Jews ; but now my kingdom is not from hence.

Remark how the verse contains three propositions : the second and third elucidate the first—My kingdom is not of this world—*de hoc mundo ;* If my kingdom were from this world—*ex hoc mundo :* But now my kingdom is not from hence—*non est hinc.* Observe also the three particles, *de*, *ex*, and *hinc*. *De* has a double meaning : it denotes now an action in a place, and then a motion from a place ; *ex* invariably signifies a motion from a place ; and so does *hinc*. With these impressions fixed in your mind come to review the whole verse. If it contained but the

first sentence—My kingdom is not of this world, it would signify, either, My kingdom is not *over* this world, or not *from* this world; and may, therefore, be construed for or against the Christian religion. It was, without a doubt, to shield the holy gospel from the impious interpretation of the ignorant and unstable readers, that the Holy Ghost had added the last two sentences to the verse, namely: If my kingdom were from this world, and, But now my kingdom is not from hence. Either or both of these propositions evidently show the true import of the text, show that the lordship of Christ Jesus over all things, spiritual and temporal, visible and invisible, is not derived from this world, from the choice or election of men, but from his own Godhead. All power is given to me in heaven and on earth. Of his kingdom there shall be no end. That this is the orthodox interpretation of the verse is manifest from the very face of it, and from the concurrent testimonies hitherto seen, as from the holy Father now to be quoted.

B. Augustin. Tract. CXV. *in Evang. Joann. M.* 18.—"What means his kingdom, but the believers in him, to whom he said, John, xvii. 16: *You are not of the world, as I am not of the world.* Although he willed that they be in the world, for which reason he saith of them to the Father, John, xvii. 15: *I pray not that thou shouldst take them out of this world, but that thou shouldst keep them from sin.* Hence he saith not: My kingdom is not *in* this world, but not *from* this world. And when he proved this, saying, If my kingdom were from this world, my servants would certainly strive that I should not be delivered to the Jews, he said not, but now my kingdom is not *here*, but from *hence*. For here is his kingdom to the end of the world, containing the tares and the wheat until the harvest. The harvest is the end of the world, when the reapers,

that is, the angels, will come and collect out of his kingdom all the scandals ; which certainly could not be if his kingdom be not here : but it is not from hence, because they are but pilgrims in this world. To his kingdom, he undoubtedly saith, John, xv. 19 : *You are not of this world, but I have chosen you out of the world.* Therefore, when they were not of his kingdom, they were of the world and belonged to the prince of the world. Of the world, therefore, is whatever part of mankind was certainly created by the true God, but was propagated from the vitiated and condemned stock of Adam. But whatever part is thence regenerated in Christ, it is already a kingdom not of this world.

Indeed, Brownson is the most deadly foe our Church has to encounter ; the Protestants, who openly separate, are without, and make no impression on our people; they are abhorred and shunned; nothing that they say against the Catholic truth is regarded by us. But Brownson, being within the bosom of the Church, under the Catholic garb and name, spreads out all the old and exploded heresies and atheism ; and nobody takes notice of him. Whereas his infernal errors and heresies are circulated in his Review throughout the length and breadth of the United States, and liable to be swallowed as gospel truth by unsuspecting posterity every person who sets any value on the salvation of his children and grandchildren, and wishes they would live and die within the bosom of the Church of Christ, should remove Brownson's productions out of their way, and consign them all, without exception, to the flames.

THE END.

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